

Upanishads
Shukla Yajur Veda

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1. Adhyatma Upanishad

Translated by Dr. A. G. Krishna Warrier

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

In the cave of the body is eternally set the one unborn.

The earth is His body. (Though) moving within the earth, the earth knows Him not.

The water is His body. (Though) moving within the water, the water knows Him not.

The fire is His body. (Though) moving within the fire, the fire knows Him not.

The air is His body. (Though) moving within the air, the air knows Him not.

The ether is His body. (Though) moving within the ether, the ether knows Him not.

The mind is His body. (Though) moving within the mind, the mind knows Him not.

The intellect is His body. (Though) moving within the intellect, the intellect knows Him not.

The ego is His body. (Though) moving within the ego, the ego knows Him not.

The mind-stuff is His body. (Though) moving within the mind-stuff, the mind-stuff knows Him not.

The un-manifest is His body. (Though) moving within the un-manifest, the un-manifest knows Him not.

The imperishable is His body. (Though) moving within the imperishable, the imperishable knows Him not.

The Death is His body. (Though) moving within Death, Death knows Him not.

He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1. Superimposition is the thought, 'I' am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it.

2. Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject).

3. Rejecting conformity with the world, the body and the Shastras, remove superimposition on the Self.

4. The mind of the Yогin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.

5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.

6. Casting the body far aside, the offspring of parental exudation, as its status is no better than that of an outcast, and becoming Brahman, seek fulfillment.

7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent forever, O sage!

8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.
9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.
10. Knowing 'I am that Brahman' in which this world appearance (exists) like a city reflected in a mirror, find fulfillment, O sinless one!
11. Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one's essence.
12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is held to be freedom in life.
13. At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.
14. Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers of Brahman in regard to (this) science.
15. Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).
16. Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.
17. With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.
18. Strengthening the sense of Self vis-a-vis this vision, and rejecting it vis-a-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.
19. All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from these, see one's Self existing as the immutable plenum.
20. One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.
21. After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.
22. The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference?
23. (In the one Reality) devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference)?

24. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality?

25. In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep, there is nothing but bliss, who has perceived difference?

26. This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.

27. Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally.

28. Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.

29. Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.

30. The expressed sense of the word *tat* (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.

31. The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).

32. Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.

33. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.

34. 'Meditation' is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.

35. 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.

36. Mind's modifications in regard to the Self are un-cognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.

37. Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish.

38. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.

39-40. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one's hand).

41. The non-occurrence of the impulse (to enjoy, etc.,) in regards to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.

42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).

42(b). He is the ascetic of steadfast wisdom who enjoys bliss forever;

43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts).

44(b). Whosoever possesses it (wisdom) without a break is liberated in life;

45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life;

46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.

47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.

48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.

49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this un-preceded by actions.

50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.

51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.

52. Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self-unaffected by the attributes of its adjuncts.

53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).

54. The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full force.

55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions?

56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action.

57. The fabrication of operative past actions is also, indeed, a delusion due to this body.

58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?

59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real.

61. A total plenum, without beginning and end, measure and change.
Massed being and intelligence, massed eternal bliss, un-diminishing,

62. With the sole savour of the subject, full, endless, behold all,
Neither to be shunned nor seized, neither to be held nor propped;

63. Beyond inert forces and actions, subtle, certain, unblemished;
Whose essence is beyond thought, beyond mid and words;

64. Existent, plenitude, self-proven, pure, awake and matchless;
One only is non-dual Brahman; here is no plurality at all.

To Apantaratas was this science imparted.
He imparted it to Brahma, who passed it on to Ghorangiras.
The latter gave it to Raikva and Raikva to Rama.
Rama imparted it to all beings.
This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas.
This is the secret teaching.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Adhyatmopanishad belonging to the Sukla-Yajur-Veda.

2. Advaya Taraka Upanishad

Translated by P. R. Ramachander

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

That which helps you cross from the fear of birth, aging and death is called Tharakam (Tharayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, "It is not this", "It is not this" and at last what remains at last is the Adhvaya Brahman (which does not have two forms). To get it we have to practice three aims. 1

In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalini which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind's eye attains salvation by getting rid of all sins. 2

One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga. 3

Wherever it is, if there is light above the head of a one, he is a yogi. 4

The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind). 5

That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind. 6

Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy. 7

By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher. 8

If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that he will achieve all the Purusharthas. 9

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Advaya-Tarakopanishad belonging to the Sukla-Yajur-Veda.

3. Bhikshuka Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. Mendicant monks desiring liberation are of four kinds: the Kutichaka, Bahudaka, Hamsa and Paramahamsa.

2. The Kutichakas (hut-dwelling ascetics) such as (the sages of yore like) Gautama, Bharadvaja, Yajnavalkya and Vasistha, subsist on eight mouthfuls of food and seek liberation alone by the path of yoga.

3. Next the Bahudaka ascetics (remaining mainly in a holy place of sacred waters) who carry a three-fold emblematic staff (tridanda) and water vessel and wear tuft, sacred thread and ochre coloured garment. Avoiding wine and meat, they subsist on eight mouthfuls of food secured as alms from the houses of Brahmana sages and seek liberation alone in the path of Yoga.

4. Then come the Hamsa ascetics who shelter for one night in a village, five nights in a town and seven nights or more in a holy place. Subsisting on cow's urine and other products from the cow and always addicted to the chandrayana vow, they seek liberation alone in the path of Yoga.

5. Then there are the Paramahamsa ascetics (such as the sages of yore like) Samvartaka, Aruni, Svetaketu, Jadabharata, Dattatreya, Suka, Vamadeva and Harita, who live on eight mouthfuls of food and seek liberation alone in the path of Yoga. They take shelter under the shade of trees, in deserted houses or in a cemetery. They may wear a dress or be unclad. They observe neither Dharma nor Adharma (i.e. they are above the laws of the land). They are not conscious of profit and loss of anything. They discard the doctrines of Visishtadvaita (propounded by Ramanuja), the Suddha Dvaita (of Madhvacharya) and the Asuddha Dvaita. Considering equally a pebble, stone and gold they receive alms from (person of) all castes and see the Atman alone everywhere. Unclad, unaffected by pairs (of opposites, heat and cold, etc.,) receiving no gifts, solely adhering to pure meditation, established in the Atman alone, receiving alms at the prescribed time for sustaining life, (taking shelter during nights) in a deserted house, temple, hay stack, ant-hill, shade of a tree, potter's hut, a place where ritual fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall, or a piece of clean ground, they are well on the way to realize Brahman; with pure mind, they give up their bodies in the state of renunciation as a Paramahamsa. They are indeed the Paramahamsas (as they become absorbed in Brahman).

Thus (ends) the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Bhikshukopanishad belonging to the Sukla-Yajur-Veda.

4. Brihadaranyaka Upanishad

Translated by Swami Madhavananda

Published by Advaita Ashram, Kolkatta

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Peace! Peace! Peace!

I-i-1: Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice.

I-i-2: The (gold) vessel called Mahiman in front of the horse, which appeared about it (i.e. pointing it out), is the day. Its source is the eastern sea. The (silver) vessel Mahiman behind the horse, which appeared about it, is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the gods, as a Vajin the celestial minstrels, as an Arvan the Asuras, and as an Asva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source.

I-ii-1: There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, 'Let me have a mind'. He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), 'As I was worshipping, water sprang up', therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka.

I-ii-2: Water is Arka. What was there (like) forth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire.

I-ii-3: He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So, this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes.

I-ii-4: He desired, 'Let me have a second form (body).' He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the Year (Viraj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried 'Bhan!' That became speech.

I-iii-5: He thought, 'If I kill him, I shall be making very little food.' Through that speech and the mind he projected all this, whatever there is - the Vedas Rig, Yajus and Saman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food.

I-iii-6: He desired, 'Let me sacrifice again with the great sacrifice'. He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body.

I-iii-7: He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this', (and entered it). Because the body swelled (Asvat), therefore it came to be called Asva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as Asvamedha. He who knows it thus indeed knows the horse sacrifice. (Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it becomes his self, and he becomes one with these deities.

I-iii-1: There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of these worlds). The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha'.

I-iii-2: They said to the organ of speech, 'Chant (the Udgitha) for us'. 'All right', said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things.

I-iii-3: Then they said to the nose 'Chant (the Udgitha) for us'. 'All right', said the nose and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the fine smelling it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one smells improper things.

I-iii-4: Then they said to the eye 'Chant (the Udgitha) for us'. 'All right', said the eye and chanted for them. The common good that comes of the eye, it secured for the gods by chanting, while the fine seeing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things.

I-iii-5: Then they said to the ear 'Chant (the Udgitha) for us'. 'All right', said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine hearing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.

I-iii-6: Then they said to the mind 'Chant (the Udgitha) for us'. 'All right', said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil - struck them with evil.

I-iii-7: Then they said to this vital force in the mouth, 'Chant (the Udgitha) for us'. 'All right', said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed.

I-iii-8: They said, 'Where was he who has thus restored us (to our divinity)?' (and discovered): 'Here he is within the mouth'. The vital force is called Ayasya Angirasa, for it is the essence of the members (of the body).

I-iii-9: This deity is called Dur, because death is far from it. Death is far from one who knows thus.

I-iii-10: This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death.

I-iii-11: This deity after taking away death, the evil of these gods, next carried them beyond death.

I-iii-12: It carried the organ of speech, the foremost one, first. When the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach.

I-iii-13: Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach.

I-iii-14: Then it carried the eye. When the eye got rid of death, it became sun. That sun, having transcended death, shines beyond its reach.

I-iii-15: Then it carried the ear. When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.

I-iii-16: Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.

I-iii-17: Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.

I-iii-18: The gods said, 'Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.' 'Then sit around facing me', (said the vital force). 'All right', (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependents. But one who follows him, or desires to maintain one's dependents being under him, is alone capable of supporting them.

I-iii-19: It is called Ayasya Angirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members.

I-iii-20: This alone is also Brihaspati (lord of the Rik). Speech is indeed Brihati (Rik) and this is its lord. Therefore this is also Brihaspati.

I-iii-21: This alone is also Brahmanaspati (lord of the Yajus). Speech is indeed Brahman (yajus), and this is its lord. Therefore this is also Brahmanaspati.

I-iii-22: This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (speech) and Ama (vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this saman (vital force) to be such attains union with it, or lives in the same world as it.

I-iii-23: This indeed is also Udgitha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Githa. This is Udgitha, because it is Ut and Githa.

I-iii-24: Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitana, while drinking Soma, said, 'Let this Soma strike off my head if I say that Ayasya Angirasa chanted the Udgitha through any other than this (vital force and speech).' Indeed he chanted through speech and the vital force.

I-iii-25: He who knows the wealth of this Saman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of saman to be such attains wealth.

I-iii-26: He who knows the gold of this Saman (vital force) obtains gold. Tone is indeed its gold. He who knows the gold of Saman to be such obtains gold.

I-iii-27: He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body).

I-iii-28: Now therefore the edifying repetition (Adhyaroha) only of the hymns called Pavamanas. The priest called Prastotir indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good', 'evil' means death, and 'good' immortality; so it says, 'From death lead me to immortality, i.e. make me immortal'. When it says, 'From darkness lead me to light', 'darkness' means death, and 'light', immortality; so it says, 'From death lead me to immortality, or make me immortal'. In the dictum, 'From death lead me to immortality', the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon - anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world.

I-iv-1: In the beginning, this (universe) was but the self (Viraj) of a human form. He reflected and found nothing else but himself. He first uttered, "am he". Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Purusha. He who knows thus indeed burns one who wants to be (Viraj) before him.

I-iv-2: He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.

I-iv-3: He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

I-iv-4: She thought, 'How can he be united with me after producing me from himself? Well let me hide myself'. She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that one hooved animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goat and sheep were born. Thus did he project everything that exists in pairs, down to the ants.

I-iv-5: He knew, 'I indeed am the creation, for I projected all this'. Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Viraj.

I-iv-6: Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him', 'sacrifice to the other one', (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much - food and the eater of food. Soma is food and fire - the eater of food. This is super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Viraj.

I-iv-7: This (universe) was then undifferentiated. It differentiated only into name and form - it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form - it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails - as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living. It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self should be realised, for one knows all these through It, just as one may get (an animal) through its foot-prints. He who knows It as such obtains fame and association (with his relatives).

I-iv-8: This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(what you hold) dear will die' - he is certainly competent (to say so) - it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal.

I-iv-9: They say: Men think, 'Through the knowledge of Brahman we shall become all'. Well, what did that Brahman know by which It became all?

I-iv-10: This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman'. Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun'. And to this day whoever in like manner knows It as, 'I am Brahman', becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another', does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.

I-iv-11: In the beginning this (the Kshatriya and other castes) was indeed Brahman, one only. Being one, he did not flourish. He specially projected an excellent form, the Kshatriya - those who are Kshatriyas among the gods: Indra, Varuna, the moon, Rudra, Parjanya, Yama, Death, and Isana. Therefore there is none higher than the Kshatriya. Hence the Brahmana worships the Kshatriya from a lower position in the Rajasuya sacrifice. He imparts that glory to the Kshatriya. The Brahmana is the source of the Kshatriya. Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brahmana, his source. He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one's superior.

I-iv-12: Yet he did not flourish. He projected the Vaisya - those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Visvadevas and Maruts.

I-iv-13: He did not still flourish. He projected the Sudra caste - Pusan. This (earth) is Pusan. For it nourishes all this that exists.

I-iv-14: Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness, as (one contending) with the king. That righteousness is verily truth. Therefore they say about a person speaking of truth, 'He speaks of righteousness', or about a person speaking of righteousness, 'He speaks of truth', for both these are but righteousness.

I-iv-15: (So) these (four castes were projected) - the Brahmana, Kshatriya, Vaisya and Sudra. He became a Brahmana among the gods as fore and among men as the Brahmana. (He became) a Kshatriya through the (divine) Kshatriyas, a Vaisya through the (divine) Vaisyas and a Sudra through the (divine) Sudra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him - as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.

I-iv-16: Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Rishis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to them. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.

I-iv-17: This (aggregate of desirable objects) was but the self in the beginning - the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites'. This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors - the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.

I-v-1: That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything - what lives and what does not. Why are they not exhausted, although they are always being eaten? He who knows this cause of their permanence eats food with Pratika (pre-eminence). He attains (identity with) the gods and lives on nectar. These are the verses.

I-v-2: 'That the father produced seven kinds of food through meditation and rites' means that the father indeed produced them through meditation and rites. 'One is common to all eaters' means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. 'Two he apportioned to the gods' means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. 'One he gave to the animals' - it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eating grass. 'On it rests everything - what lives and what does not' means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods, 'Why are they not exhausted, although they are always being eaten?' - means that the being (eater) is indeed the cause of their permanence, for he produces this food again and again. 'He who knows this cause of their permanence' means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. 'He eats food with Pratika'; 'Pratika' means pre-eminence; hence the meaning is, pre-eminently. 'He attains the gods and lives on nectar' is a eulogy.

I-v-3: 'Three he designed for himself' means: the mind, the organ of speech and the vital force; these he designed for himself. (They say), 'I was absent-minded, I did not see it', 'I was absent-minded, I did not hear it'. It is through the mind that one sees and hears. Desires, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear - all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana - all these are but the vital forces. This body is identified with these - with the organ of speech, the mind and the vital force.

I-v-4: These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven).

I-v-5: These are the three Vedas. The organ of speech is the Rig-Veda; the mind is the Yajur-Veda and the vital force the Sama-Veda.

I-v-6: These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men.

I-v-7: These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child.

I-v-8: These are what is known, what it is desirable to know, and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known).

I-v-9: Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know).

I-v-10: Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown).

I-v-11: The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire.

I-v-12: Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.

I-v-13: Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world.

I-v-14: This Prajapati (Hiranyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning. Therefore on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone.

I-v-15: That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the fellow. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit.

I-v-16: There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

I-v-17: Now therefore the entrusting: When a man thinks he will die, he says to his son, 'You are Brahman, you are the sacrifice, and you are the world'. The son replies, 'I am Brahman, I am the sacrifice, and I am the world.' (The father thinks 'Whatever is studied is all unified in the word "Brahman". Whatever sacrifices there are, are all unified in the word "sacrifice". And whatever worlds there are, are all unified in the world "world". All this (the duties of a householder) is indeed this much. He, being all this, will protect me from (the ties of) this world.' Therefor they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him.

I-v-18: The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled.

I-v-19: The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns.

I-v-20: The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods.

I-v-21: Now a consideration of the vow: Prajapati projected the organs. These, on being projected, quarreled with one another. The organ of speech took a vow, 'I will go on speaking'. The eye: 'I will see'. The ear: 'I will hear'. And so did the other organs according to their functions. Death captured them in the form of fatigue - it overtook the, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prana'. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.

I-v-22: Now with reference to the gods: Fire took a vow, 'I will go on burning.' The sun: 'I will give heat'. The moon: 'I will shine'. And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vayu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets.

I-v-23: Now there is this verse; 'The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow.' The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow - do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it.

I-vi-1: This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names.

I-vi-2: Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Saman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms.

I-vi-3: And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Saman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one - this body, and the body, although one is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form and truth; (so) this vital force is covered by them.

II-i-1: Om. There was a man of the Garga family called Proud Balaki, who was a speaker. He said to Ajatasatru, the king of Benares, 'I will tell you about Brahman'. Ajatasatru said, 'for this proposal I give you a thousand (cows). People indeed rush saying "Janaka, Janaka". (I too have some of his qualities.)'

II-i-2: Gargya said, 'That being who is in the sun, I meditate upon as Brahman'. Ajatasatru said, 'Please don't talk about him. I meditate upon him as all-surpassing, as the head of all beings and as resplendent. He who meditates upon him as such becomes all-surpassing, the head of all beings and resplendent.

II-i-3: Gargya said, 'that being who is in the moon, I meditate upon as Brahman'. Ajatasatru said, 'Please don't talk about him. I meditate upon him as the great, white-robed, radiant Soma.' He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices every day, and his food never gets short.

II-i-4: Gargya said, 'That being who is in lightning, I meditate upon as Brahman'. Ajatasatru said, 'Please don't talk about him. I meditate upon him as powerful'. He who meditates upon him as such becomes powerful, and his progeny too becomes powerful.

II-i-5: Gargya said, 'This being who is in the ether, I meditate upon as Brahman'. Ajatasatru said, 'Please don't talk about him. I meditate upon him as full and unmoving'. He who meditates upon him as such is filled with progeny and cattle, and his progeny is never extinct from this world.

II-i-6: Gargya said, 'This being who is in air, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as the Lord, as irresistible, and as the unvanquished army.' He who meditates upon him as such ever becomes victorious and invincible, and conquers his enemies.

II-i-7: Gargya said, 'This being who is in fire, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as forbearing'. He who meditates upon him as such becomes forbearing, and his progeny too becomes forbearing.

II-i-8: Gargya said, 'This being who is in water, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as agreeable'. He who meditates upon him as such has only agreeable things coming to him, and not contrary ones; also from him are born children who are agreeable.

II-i-9: Gargya said, 'This being who is in a looking-glass, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as shining'. He who meditates upon him as such becomes shining, and his progeny too becomes shining. He also outshines all those with whom he comes in contact.

II-i-10: Gargya said, 'This sound that issues behind a man as he walks, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as life'. He who meditates upon him as such attains his full term of life in this world, and life does not depart from him before the completion of that term.

II-i-11: Gargya said, 'This being who is in the quarters, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as second and as non-separating'. He who meditates upon him as such gets companions, and his followers never depart from him.

II-i-12: Gargya said, 'This being who identifies himself with the shadow, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as death'. He who meditates upon him as such attains his full term of life in this world, and death does not overtake him before the completion of that term.

II-i-13: Gargya said, 'This being who is in the self, I meditate upon as Brahman'. Ajatasatru said, "Please don't talk about him. I meditate upon him as self-possessed.' He who meditates upon him as such becomes self-possessed, and his progeny too becomes self-possessed. Gargya remained silent.

II-i-14: Ajatasatru said, 'is this all?' 'This is all'. 'By knowing this much one cannot know (Brahman)'. Gargya said, 'I approach you as a student'.

II-i-15: Ajatasatru said, 'It is contrary to usage that a Brahmana should approach a Kshatriya thinking, "he will teach me about Brahman". However I will instruct you'. Taking Gargya by the hand he rose. They came to a sleeping man. (Ajatasatru) addressed him by these names, Great, White-robed, radiant, Soma'. The man did not get up. (The King) pushed him with the hand till he awoke. Then he got up.

II-i-16: Ajatasatru said, 'When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?' Gargya did not know that.

II-i-17: Ajatasatru said, 'When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed'.

II-i-18: When it thus remains in the dream state, these are its achievements: It then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body.

II-i-19: Again when it becomes fast asleep - when it does not know anything - it comes back along the seventy-two thousand nerves called Hita, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain.

II-i-20: As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is 'the Truth of Truth'. The vital force is truth, and It is the Truth of that.

II-ii-1: He who knows the calf with its abode, its special resort, its post and its tether kills his seven envions kinsmen: the vital force in the body is indeed the calf; this body is its abode, the head its special resort, strength its post, and food its tether.

II-ii-2: These seven gods that prevent decay worship it: Through these pink lines in the eye Rudra attends on it; through the water that is in the eye, Parjanya; through the pupil, the sun; through the dark portion, fire; through the white portion, Indra; through the lower eye-lid the earth attends on it; and through the upper eye-lid, heaven. He who knows it as such never has any decrease of food.

II-ii-3: Regarding this there is the following pithy verse: 'there is a bowl that has its opening below and bulges at the top; various kinds of knowledge have been put in it; seven sages sit by its side, and the organ of speech, which has communication with the Vedas, is the eighth'. The 'bowl that has its opening below and bulges at the top' is the head of ours, for it is the bowl that has its opening below and bulges at the top. 'various kinds of knowledge have been put in it', refers to the organs; these indeed represent various kinds of knowledge. 'Seven sages sit by its side', refers to the organs; they indeed are the sages. 'The organ of speech, which has communication with the Vedas, is the eighth', because the organ of speech is the eighth and communicates with the Vedas.

II-ii-4: These two (ears) are Gotama and Bharadvaja: this one is Gotama, and this one is Bharadvaja: These two (eyes) are Visvamitra and Jamadagni: this one is Visvamitra, and this one Jamadagni. These two (nostrils) are Vasistha, and Kashyapa: this one is Vasistha, and this one Kashyapa: the tongue is Atri, for through the tongue food is eaten. 'Atri' is but this name 'Atti'. He who knows it as such becomes the eater of all, and everything becomes his food.

II-iii-1: Brahman has but two forms - gross and subtle, mortal and immortal, limited and unlimited, defined and undefined.

II-iii-2: The gross (form) is that which is other than air and the ether. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the sun that shines, for it is the essence of the defined.

II-iii-3: Now the subtle - it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods.

II-iii-4: Now with reference to the body: the gross form is but this - what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.

II-iii-5: Now the subtle - it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined.

II-iii-6: The form of that 'being' is as follows: like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this'. Because there is no other and more appropriate description than this 'Not this'. Now Its name: 'The Truth of truth'. The vital force is truth, and It is the Truth of that.

II-iv-1: 'Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life. Allow me to finish between you and Katyayani'.

II-iv-2: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?' 'No', replied Yajnavalkya, 'your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.'

II-iv-3: Then Maitreyi said, 'What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).'

II-iv-4: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning).

II-iv-5: He said: 'It is not for the sake of the husband, my dear that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.

II-iv-6: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these beings, and this all are this Self.

II-iv-7: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

II-iv-8: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

II-iv-9: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.

II-iv-10: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

II-iv-11: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.

II-iv-12: As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

II-iv-13: Maitreyi said, 'Just here you have thrown me into confusion, sir - by saying that after attaining (oneness) the self has no more consciousness'. Yajnavalkya said, 'Certainly, I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyi'.

II-iv-14: Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower?

II-v-1: This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-2: This water is (like) honey to all beings, and all beings are (like) honey to this water. (The same with) the shining immortal being who is in this water, and the shining, immortal being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-3: This fire is (like) honey to all beings, and all beings are (like) honey to this fire. (The same with) the shining immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-4: This air is (like) honey to all beings, and all beings are (like) honey to this air. (The same with) the shining immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-5: This sun is (like) honey to all beings, and all beings are (like) honey to this sun. (The same with) the shining immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-6: These quarters are (like) honey to all beings, and all beings are (like) honey to these quarters. (The same with) the shining immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-7: This moon is (like) honey to all beings, and all beings are (like) honey to this moon. (The same with) the shining immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-8: This lightning is (like) honey to all beings, and all beings are (like) honey to this lightning. (The same with) the shining immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-9: This cloud is (like) honey to all beings, and all beings are (like) honey to this cloud. (The same with) the shining immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-10: This ether is (like) honey to all beings, and all beings are (like) honey to this ether. (The same with) the shining immortal being who is in this ether, and the shining, immortal being identified with the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-11: This righteousness (Dharma) is (like) honey to all beings, and all beings are (like) honey to this righteousness. (The same with) the shining immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-12: This truth is (like) honey to all beings, and all beings are (like) honey to this truth. (The same with) the shining immortal being who is in this truth, and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-13: This human species is (like) honey to all beings, and all beings are (like) honey to this human species. (The same with) the shining immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-14: This (cosmic) body is (like) honey to all beings, and all beings are (like) honey to this (cosmic) body. (The same with) the shining immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

II-v-15: This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.

II-v-16: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi (Mantra) said, 'O Asvins in human form, that terrible deed called Damsa which you committed out of greed, I will disclose as a cloud does rain - (how you learnt) the meditation on things mutually helpful that Dadhyac, versed in the Atharva-Veda, taught you through a horse's head.

II-v-17: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, 'O Asvins, you set a horse's head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word, he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.'

II-v-18: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, 'He made bodies with two feet and bodies with four feet. That supreme Being first entered the bodies as a bird (the subtle body).' On account of his dwelling in all bodies, He is called the Purusha. There is nothing that is not covered by Him, nothing that is not pervaded by Him.

II-v-19: This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rishi said, '(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay, hundreds of them. He is the organs; He is ten and thousands - many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching.

II-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama -

II-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimplata. Anabhimplata from another of that name. He from a third Anabhimplata. This Anabhimplata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharadvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani -

II-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kanya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbh). Brahman is self born. Salutation to Brahman.

III-i-1: Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Panchala were assembled there. Emperor Janaka of Videha had a desire to know, 'Which is the most erudite of these Vedic scholars?' He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Padas (of gold).

III-i-2: He said to them, 'Revered Brahmanas, let him who is the best Vedic scholar among you drive these cows (home).' None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his, 'Dear Samasravas, please drive these cows (home).' He drove them. The Brahmanas were enraged. 'How does he dare to call himself the best Vedic scholar among us?' there was a Hotr of Emperor Janaka of Videha named Asvala. He now asked Yajnavalkya, 'Yajnavalkya, are you indeed the best Vedic scholar among us?' Yajnavalkya replied, 'I bow to the best Vedic scholar, I just want the cows'. Thereupon the Hotr Asvala determined to interrogate him.

III-i-3: 'Yajnavalkya', said he, 'since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death?' 'Through the organ of speech - through fire, which is the (real) priest called Hotr. The sacrificer's organ of speech is the Hotr. This organ of speech is fire; this fire is the Hotr; this (fire) is liberation; this (liberation) is emancipation'.

III-i-4: 'Yajnavalkya', said he, 'since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night?' 'Through the eye - through the sun, which is the (real) priest called Adhvaryu. The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu; this (sun) is liberation; this (liberation) is emancipation'.

III-i-5: 'Yajnavalkya', said he, 'since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights /' 'Through the vital force - through air, which is the (real) priest called Udgatir. The vital force of the sacrificer is the Udgatir. This vital force is air, and it is the Udgatir; this (air) is liberation; this (liberation) is emancipation.'

III-i-6: 'Yajnavalkya', said he, 'since the sky is, as it were, without a support, through what support does the sacrificer go to heaven?' 'Through the mind - through the moon, which is the (real) priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation'. So far about the ways of emancipation; now about the meditations based on resemblance.

III-i-7: 'Yajnavalkya', said he, 'with how many kinds of Rik will the Hotr do his part in this sacrifice to-day?' 'With three kinds'. 'Which are those three?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'What does he win through them?' 'All this that is living'.

III-i-8: 'Yajnavalkya', said he, 'how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day?' 'Three'. 'Which are those three?' 'Those that blaze up on being offered, those that make a great noise, when offered, and those that sink on being offered'. 'What does he win through them?' 'Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise, when offered, he wins the world of the manes, for this world is full of uproar. And through those that sink on being offered, he wins the human world, for this world is lower.'

III-i-9: 'Yajnavalkya', said he, 'through how many gods does this Brahman from the right protect the sacrifice to-day?' 'Through one'. 'Which is that one?' 'The mind. The mind is indeed infinite, and infinite are the Visvadevas. Through this meditation he wins an infinite world'.

III-i-10: 'Yajnavalkya', said he, 'how many classes of hymns the Udgatir chant in this sacrifice to-day?' 'Three classes'. 'Which are those three?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'Which are those that have reference to the body?' 'The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn'. 'What does he win through them?' 'Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven'. Thereupon the Hotr Asvala kept silent.

III-ii-1: Then Artabhaga, of the line of Jaratkaru, asked him. 'Yajnavalkya', said he, 'how many are the Grahas, and how many are the Atigrahas?' 'There are eight Grahas and eight Atigrahas'. 'Which are those eight Grahas and eight Atigrahas?'

III-ii-2: The Prana (nose) indeed is the Graha; it is controlled by the Atigraha, the Apana (odour), for one smells odours through the Apana (the air breathed in).

III-ii-3: The organ of speech indeed is the graha; it is controlled by the Atigraha, name, for one utters names through the organ of speech.

III-ii-4: The tongue indeed is the Graha; it is controlled by the Atigraha, taste, for one knows tastes through the tongue.

III-ii-5: The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye.

III-ii-6: The ear indeed is the Graha; it is controlled by the Atigraha, sound, for one hears sounds through the ear.

III-ii-7: The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind.

III-ii-8: The hands indeed is the Graha; it is controlled by the Atigraha, work, for one does work through the hands.

III-ii-9: The skin indeed is the Graha; it is controlled by the Atigraha, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.

III-ii-10: 'Yajnavalkya', said he, 'since all this is the food of death, who is that god whose food is death?' 'Fire is death; it is the food of water. (One who knows thus) conquers further death'.

III-ii-11: 'Yajnavalkya', said he, 'when the (liberated) man dies, do his organs go up from him, or do they not?' 'No', replied Yajnavalkya, '(They) merge in him only. The body swells, is inflated, and in that state lies dead.'

III-ii-12: 'Yajnavalkya', said he, 'when this man dies, what is it that does not leave him?' 'Name. The name indeed is infinite, and infinite are the Visvadevas. He (who knows thus) wins thereby a really infinite world'.

III-ii-13: 'Yajnavalkya', said he, 'when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man?' 'Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.' They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent.

III-iii-1: Then Bhujyu, the grandson of Lahya, asked him. 'Yajnavalkya', said he, 'we travelled in Madra as students, and we came to the house of Patanchala of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, "Who are you?" He said, "I am Sudhanvan, of the line of Angiras". When we asked him about the limits of the world, we said to him, "Where were the descendants of Pariksit?" And I ask you, Yajnavalkya, where were the descendants of Pariksit? (Tell me) where were the descendants of Pariksit?'

III-iii-2: Yajnavalkya said, 'The Gandharva evidently told you that they went where the performers of the horse sacrifice go'. 'And where do the performers of the horse sacrifice go?' 'Thirty-two times the space covered by the sun's chariot in a day makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out.) Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were'. Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death. Thereupon Bhujyu, the grandson of Lahya, kept silent.

III-iv-1: Then Usata, the son of Chakra, asked him. 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct - the self that is within all.' 'This is yourself that is within all'. 'Which is within all, Yajnavalkya?' 'That which breathes through the Prana is yourself that is within all. That which moves downwards through the Apana is yourself that is within all. That which pervades through

the Vyana is yourself that is within all. That which goes out through the Udana is yourself that is within all. This is yourself that is within all.'

III-iv-2: Usata, the son of Chakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all'. 'This is yourself that is within all'. 'Which is within all, Yajnavalkya?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Usata, the son of Chakra, kept silent.

III-v-1: Then Kahola, the son of Kusitaka, asked him, 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct - the self that is within all'. 'This is yourself that is within all'. 'Which is within all, Yajnavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of b behave? Howsoever he may behave, he is just such. Except this, everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.

III-vi-1: Then Gargi, the daughter of Vacaknu, asked him, 'Yajnavalkya', she said, 'if all this is pervaded by water, by what is water pervaded?' 'By air, O Gargi'. 'By what is air pervaded?' 'By the sky, O Gargi'. 'By what is the sky pervaded?' 'By the world of the Gandharvas, O Gargi'. 'By what is the world of the Gandharvas pervaded?' 'By the sun, O Gargi'. 'By what is the sun pervaded?' 'By the moon, O Gargi'. 'By what is the moon pervaded?' 'By the stars, O Gargi'. 'By what are the stars pervaded?' 'By the world of the gods, O Gargi'. 'By what is the world of the gods pervaded?' 'By the world of Indra, O Gargi'. By what is the world of Indra pervaded?' 'By the world of Viraj, O Gargi'. 'By what is the world of Viraj pervaded?' 'By the world of Hiranyagarbha, O Gargi'. 'By what is the world of Hiranyagarbha pervaded?' He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O Gargi, push your inquiry too far.' Thereupon Gargi, the daughter of Vacaknu, kept silent.

III-vii-1: Then Uddalaka, the son of Aruna, asked him. 'Yajnavalkya', said, 'in Madra we lived in the house of Patanchala Kanya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, "Kabandha, the son of Atharvan". He said to Patanchala Kanya and those who studied the scriptures on sacrifices, "Hanya, do you know that Sutra by which this life, the next life and all beings are held together?" Patanchala Kanya said, "I do not know it, sir". The Gandharva said to him and the students, "Kanya, do you know that Internal Ruler who controls this and the next life and all beings from within?" Patanchala Kanya said, "I do not know Him, sir". The Gandharva said to him and the students, "He who knows that Sutra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows beings, knows the self, and knows everything". He explained it all to them. I know it. If you, Yajnavalkya, do not know that Sutra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off'. 'I know, O Gautama, that Sutra and that Internal Ruler'. 'Any one can say, "I know, I know". Tell us what you know.'

III-vii-2: He said, 'Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu.' 'Quite so, Yajnavalkya. Now describe the Internal Ruler.'

III-vii-3: He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.

III-vii-4: He who inhabits water, but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self.

III-vii-5: He who inhabits fire, but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self.

III-vii-6: He who inhabits the sky, but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self.

III-vii-7: He who inhabits air, but is within it, whom air does not know, whose body is air, and who controls air from within, is the Internal Ruler, your own immortal self.

III-vii-8: He who inhabits heaven, but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self.

III-vii-9: He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self.

III-vii-10: He who inhabits the quarters, but is within it, whom the quarters does not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self.

III-vii-11: He who inhabits the moon and stars, but is within it, whom the moon and stars does not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self.

III-vii-12: He who inhabits the ether, but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self.

III-vii-13: He who inhabits darkness, but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self.

III-vii-14: He who inhabits light, but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings.

III-vii-15: He who inhabits all beings, but is within it, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body.

III-vii-16: He who inhabits the nose, but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Internal Ruler, your own immortal self.

III-vii-17: He who inhabits the organ of speech, but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self.

III-vii-18: He who inhabits the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self.

III-vii-19: He who inhabits the ear, but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self.

III-vii-20: He who inhabits the mind (Manas), but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self.

III-vii-21: He who inhabits the skin, but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self.

III-vii-22: He who inhabits the intellect, but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self.

III-vii-23: He who inhabits the organ of generation, but is within it, whom the organ of generation does not know, whose body is the organ of generation, and who controls the organ of generation from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal.' Thereupon Uddalaka, the son of Aruna, kept silent.

III-viii-1: Then the daughter of Vachaknu said, 'Revered Brahmans, I shall him two questions, Should he answer me those, none of you can ever beat him in describing Brahman.' 'Ask, O Gargi'.

III-viii-2: She said, 'I (shall ask) you (two questions). As a man of Banaras or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yajnavalkya, do I confront you with two questions. Answer me those'. 'Ask, O Gargi'.

III-viii-3: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be?'

III-viii-4: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether.'

III-viii-5: She said, 'I bow to you, Yajnavalkya, who have fully answered this question of mine. Now be ready for the other question.' 'Ask, O Gargi'.

III-viii-6: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be?'

III-viii-7: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Un-manifested ether alone.' 'By what is the Un-manifested ether pervaded?'

III-viii-8: He said: O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.

III-viii-9: Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma).

III-viii-10: He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this Immutable, is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman.

III-viii-11: This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (Un-manifested) ether pervaded.

III-viii-12: She said, 'Revered Brahmans, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman'. Then the daughter of Vachaknu kept silent.

III-ix-1: Then Vidagdha, the son of Sakala, asked him. 'How many gods are there, Yajnavalkya?' Yajnavalkya decided it through this (group of Mantras known as) Nivid (saying), 'As many as are indicated in the Nivid of the Visvadevas - three hundred and three, and three thousand and three'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya?' 'Thirty-three'. 'Very well', said the other, 'how many gods exactly are there, Yajnavalkya?' 'six'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya?' 'Three'. 'Very well', said the other, 'how many gods exactly are there, Yajnavalkya?' 'Two'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya?' 'One and a half'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya?' 'One'. 'Very well', said Sakalya, 'which are those three hundred and three thousand and three?'

III-ix-2: Yajnavalkya said, 'these are but the manifestation of them, but there are only thirty-three gods.' 'Which are those thirty-three?' 'The eight Vasus, the eleven Rudras and the twelve Adityas - these are thirty-one and Indra and Prajapati make up the thirty-three'.

III-ix-3: 'Which are the Vasus / 'Fire, the earth, air, the sky, the sun, heaven, the moon and the stars - these are the Vasus, for in these all this is placed; therefore they are called Vasus.'

III-ix-4: 'Which are the Rudras?' 'The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.'

III-ix-5: 'Which are the Adityas?' 'The twelve months (are parts) of a year; these are the Adityas, for they go taking all this with them. Because they go taking all this with them, therefore they are called Adityas.'

III-ix-6: 'Which is Indra, and which is Prajapati?' 'The cloud itself is Indra, and the sacrifice is Prajapati'. 'Which is the cloud?' 'Thunder (strength).' 'Which is the sacrifice?' 'Animals'.

III-ix-7: 'Which are the six (gods)?' 'Fire, the earth, air, the sky, the sun, and heaven - these are the six. Because all those (gods) are (comprised in) these six.'

III-ix-8: 'Which are the three gods?' 'These three worlds alone, because in these all those gods are comprised.' 'Which are the two gods?' 'Matter and the vital force.' 'Which are the one and a half?' 'This (air) that blows.'

III-ix-9: 'Regarding this some say, 'Since the air blows as one substance, how can it be one and a half?' 'It is one and a half because through its presence all this attains surpassing glory'. 'Which is the one god?' 'The vital force (Hiranyagarbha); it is Brahman, which is called Tyat (that).''

III-ix-10: 'He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is identified with the body. Go on, Sakalya.' 'Who is his deity (cause)?' 'Nectar (chyle)', said he.

III-ix-11: 'He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is identified with lust. Go on, Sakalya'. 'Who is his deity?' 'Women', said he.

III-ix-12: 'He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is in the sun. Go on Sakalya'. 'Who is his deity?' 'Truth (the eye)', said he.

III-ix-13: 'He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is identified with the ear and with the time of hearing. Go on, Sakalya'. 'Who is his deity?' 'The quarters', said he.

III-ix-14: 'He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is identified with shadow (ignorance). Go on, Sakalya'. 'Who is his deity?' 'Death', said he.

III-ix-15: 'He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is in a looking-glass. Go on, Sakalya'. 'Who is his deity?' 'The vital force', said he.

III-ix-16: 'He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is in water. Go on, Sakalya'. 'Who is his deity?' 'Varuna (rain)', said he.

III-ix-17: 'He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the very being who is identified with the son. Go on, Sakalya'. 'Who is his deity?' 'Prajapati (the father)', said he.

III-ix-18: 'Sakalya', said Yajnavalkya, 'have these Vedic scholars made you their instrument for burning charcoals?'

III-ix-19: 'Yajnavalkya', said Sakalya, 'is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Panchala?' 'I know the quarters with their deities and supports'. 'If you know the quarters with their deities and supports --

III-ix-20: 'What deity are you identified with in the east?' 'With the deity, sun'. 'On what does the sun rest?' 'On the eye'. 'On what does the eye rest?' 'On colours, for one sees colours with the eye'. 'On what do colours rest?' 'On the heart (mind)', said Yajnavalkya, 'for one knows colours through the heart; it is on the heart that colours rest'. 'It is just so, Yajnavalkya'.

III-ix-21: 'What deity are you identified with in the south?' 'With the deity, Yama (the god of justice)'. 'On what does Yama rest?' 'On the sacrifice'. 'On what does the sacrifice rest?' 'On the remuneration (of the priests)'. 'On what does the remuneration rest?' 'On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests'. 'On what does faith rest?' 'On the heart', said Yajnavalkya, 'for one knows faith through the heart; therefore it is on the heart that faith rests'. 'It is just so, Yajnavalkya'.

III-ix-22: 'What deity are you identified with in the west?' 'With the deity, Varuna (the god of rain)'. 'On what does Varuna rest?' 'On water'. 'On what does water rest?' 'On the seed'. 'On what does the seed rest?' 'On the heart. Therefore do they say of a new-born child closely resembles (his father), that he has sprung from (his father's) heart, as it were - that he has been made out of (his father's) heart, as it were. Therefore it is on the heart that the seed rests'. 'It is just so, Yajnavalkya'.

III-ix-23: 'What deity are you identified with in the north?' 'With the deity, Soma (the moon and the creeper)'. 'On what does Soma rest?' 'On initiation'. 'On what does initiation rest?' 'On truth. Therefore do they say to one initiated, "Speak the truth"; for it is on truth that initiation rests'. 'On what does truth rest?' 'On the heart', said Yajnavalkya, 'for one knows truth through the heart; therefore it is on the heart that truth rests'. 'It is just so, Yajnavalkya'.

III-ix-24: 'What deity are you identified with in the fixed direction (above)?' 'With the deity, fire'. 'On what does fire rest?' 'On speech'. 'On what does speech rest?' 'On the heart'. 'On what does the heart rest?'

III-ix-25: 'You ghost', said Yajnavalkya, 'when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces'.

III-ix-26: On what do the body and the heart rest?' 'On the Prana'. 'On what does the Prana rest?' 'On the Apana.' 'On what does the Apana rest?' 'On the Vyana.' 'On what does the Vyana rest?' 'On the Udana'. 'On what does the Udana rest?' 'On the Samana'. This self is That which has been described as 'Not this, not this'. It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off'. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.

III-ix-27: Then he said, 'Revered Brahmanas, whosoever amongst you wishes may interrogate me or all of you may. Or I shall question whosoever amongst you wishes, or all of you'. The Brahmanas did not dare.

III-ix-28(1): He asked them through these verses: As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark.

III-ix-28(2): It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree is injured.

III-ix-28(3): His flesh is its inner bark, and his tendons its innermost layer of bark; both are tough. His bones lie under, as does its wood; his marrow is comparable to its pith.

III-ix-28(4): If a tree, after it is felled, springs again from its root in a newer form, from what root indeed does man spring forth after he is cut off by death?

III-ix-28(5): Do not say, 'From the seed'. (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well).

III-ix-28(6): If someone pulls out a tree with its root, it no more sprouts. From what root does a man spring forth after he is cut off by death?

III-ix-28(7): If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? -- Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in It.

IV-i-1: Om. Janaka, Emperor of Videha, took his seat, when there came Yajnavalkya. Janaka said to him, 'Yajnavalkya, what has brought you here? To have some animals or to hear some subtle questions asked?' 'Both, O Emperor', said Yajnavalkya.

IV-i-2: 'Let me hear what any one of your teachers may have told you'. 'Jitvan, the son of Silina, has told me that the organ of speech (fire) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Silina said this - that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The organ of

speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence'. 'What is intelligence, Yajnavalkya?' 'The organ of speech itself, O Emperor', said Yajnavalkya, 'through the organ of speech, O Emperor, friend is known; The Rig-Veda, Yajur-Veda, Sama-Veda, Atharvanga, (Vedic) history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the supreme Brahman. The organ of speech never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.' 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-3: 'Let me hear whatever any one may have told you'. 'Udanka, the son of Sulba, has told me that the vital force (Vayu) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sulba said this - that the vital force is Brahman, for what can a person have who does not live? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear'. 'What is dearness, Yajnavalkya?' The vital force itself, O Emperor', said Yajnavalkya; 'for the sake of the vital force, O Emperor, a man performs sacrifices for one for whom they should not be performed, and accepts gifts one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one's life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-4: 'Let me hear whatever any one may have told you'. 'Barku, the son of Vrsna, has told me that the eye (sun) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Vrsna said this - that the eye is Brahman. For what can a person have who cannot see? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth'. 'What is truth, Yajnavalkya?' 'The eye itself, O Emperor', said Yajnavalkya; if a person, O Emperor, says to one who has seen with his eyes, "Have you seen?" and the latter answers, "Yes, I have", then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-5: 'Let me hear whatever any one may have told you'. 'Gardabhipita, of the line of Bharadvaja, has told me that the ear (the quarters) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the descendant of Bharadvaja said this - that the ear is Brahman. For what can a person have who cannot hear? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite'. 'What is infinity, Yajnavalkya?' 'The quarters themselves, O Emperor', said Yajnavalkya; 'therefore, O Emperor, to whatever direction one may go, one never reaches its end. (Hence) the quarters are infinite. The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being

a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-6: 'Let me hear whatever any one may have told you'. 'Satyakama, the son of Jabala, has told me that the Manas (here, the moon) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Jabala said this - that the Manas is Brahman. For what can a person have without the Manas? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The Manas is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as bliss'. 'What is bliss, Yajnavalkya?' 'The manas itself, O Emperor', said Yajnavalkya; 'with the Manas, O Emperor, a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the Supreme Brahman. The Manas never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-7: 'Let me hear whatever any one may have told you'. 'Vidagdha, the son of Sakala, has told me that the heart (mind, here, Prajapati) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sakala said this - that the heart is Brahman. For what can a person have without the heart? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability'. 'What is stability, Yajnavalkya?' 'The heart itself, O Emperor', said Yajnavalkya; 'the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-ii-1: Janaka, Emperor of Videha, rose from his lounge and approaching Yajnavalkya said, 'Salutations to you, Yajnavalkya, please instruct me'. Yajnavalkya replied, 'As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You are likewise respected and wealthy, and you have studied the Vedas and heard the Upanishads; (but) where will you go when you are separated from this body?' 'I do not know, sir, where I shall go'. 'Then I will tell you where you will go'. 'Tell me, sir'.

IV-ii-2: This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly.

IV-ii-3: The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body.

IV-ii-4: Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the

different vital forces. This self is That which has been described as 'Not this, Not this', 'It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka', said Yajnavalkya. 'Revered Yajnavalkya', said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!'

IV-iii-1: Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was he who first asked him.

IV-iii-2: 'Yajnavalkya, what serves as the light for a man?' 'The light of the sun, O Emperor', said Yajnavalkya; 'it is through the light of the sun that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.

IV-iii-3: 'When the sun has set, Yajnavalkya, what exactly serves as the light for a man?' 'The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.

IV-iii-4: 'When the sun and the moon have set, Yajnavalkya, what exactly serves as the light for a man?' 'The fire serves as his light. It is through the fire that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.

IV-iii-5: When the sun and the moon have both set, and the fire has gone out, Yajnavalkya, what exactly serves as the light for a man?' 'Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one's own hand is not clearly visible, if a sound is uttered, one manages to go there.' 'It is just so, Yajnavalkya'.

IV-iii-6: When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man?' 'The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.' 'It is just so, Yajnavalkya'.

IV-iii-7: 'Which is the self?' 'This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world - the forms of death (ignorance etc.).'

IV-iii-8: That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils.

IV-iii-9: That man only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light - and dreams. In this state the man himself becomes the light.

IV-iii-10: There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent.

IV-iii-11: Regarding this there are the following pithy verses: 'The radiant infinite being (Purusha) who moves alone, puts the body aside in the dream state, and remaining awake himself and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state.

IV-iii-12: 'The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.

IV-iii-13: 'In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things.

IV-iii-14: 'All see his sport, but none sees him'. They say, 'Do not wake him up suddenly'. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state. (This is wrong) In the dream state the man himself becomes the light. 'I give you a thousand (cows), sir. Please instruct me further about liberation'.

IV-iii-15: After enjoying himself and roaming, and merely seeing (the result of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

IV-iii-16: After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

IV-iii-17: After enjoying himself and roaming in the waking state, and merely seeing (the result of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).

IV-iii-18: As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.

IV-iii-19: As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream.

IV-iii-20: In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when

(he becomes) a god, as it were, or a king, as it were, thinks, 'This (universe) is myself, who am all', that is his highest state.

IV-iii-21: That is his form - beyond desires, free from evils and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form - in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief.

IV-iii-22: In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Chandala no Chandala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).

IV-iii-23: That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.

IV-iii-24: That it does not smell in that state is because, though smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is imperishable. But there is not that second thing separate from it which it can smell.

IV-iii-25: That it does not taste in that state is because, though tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is imperishable. But there is not that second thing separate from it which it can taste.

IV-iii-26: That it does not speak in that state is because, though speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can speak.

IV-iii-27: That it does not hear in that state is because, though hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can hear.

IV-iii-28: That it does not think in that state is because, though thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can think.

IV-iii-29: That it does not touch in that state is because, though touching then, it does not touch; for the toucher's function of touching can never be lost, because it is imperishable. But there is not that second thing separate from it which it can touch.

IV-iii-30: That it does not know in that state is because, though knowing then, it does not know; for the knower's function of knowing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can know.

IV-iii-31: When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something.

IV-iii-32: It becomes (transparent) like water, one, the witness, and without a second. This is the sphere (state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live.

IV-iii-33: He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action - those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yajnavalkya. 'I give you a thousand (cows), sir. Please instruct me further about liberation itself'. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions.

IV-iii-34: After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.

IV-iii-35: Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.

IV-iii-36: When this (body) becomes thin - is emaciated through old age or disease - then, as a mango, or a fig, or a fruit of the Peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of his vital force.

IV-iii-37: Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, 'Here he comes, here he comes', so for the person who knows about the results of his work, all the elements wait saying, 'Here comes Brahman, here he comes'.

IV-iii-38: Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult.

IV-iv-1: When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.

IV-iv-2: (The eye) becomes united (with the subtle body); then people say, 'He does not see'. (The nose) becomes united; then they say, 'He does not smell'. (The tongue) becomes united; then they say, 'He does not taste'. (The vocal Organ) becomes united; then they say, 'He does not speak'. (The ear) becomes united; then they say, 'He does not hear'. (The Manas) becomes united; then they say,

'He does not think'. (The skin) becomes united; then they say, 'He does not touch'. (The intellect) becomes united; then they say, 'He does not know'. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience.

IV-iv-3: Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside - make it senseless - take hold of another support, and contract itself.

IV-iv-4: Just as a goldsmith takes apart a little quantity of gold and fashions another - a newer and better - form, so does the self throw this body away, or make it senseless, and make another - a newer and better - form suited to the manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings.

IV-iv-5: That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything --identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil - it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.'

IV-iv-6: Regarding this there is the following pithy verse: 'Being attached he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work'. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman.

IV-iv-7: Regarding this there is this pithy verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body'. Just as the lifeless Slough of a snake is cast off and lies in the ant-hill, so does this body lays. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir', said Janaka, Emperor of Videha.

IV-iv-8: Regarding this there are the following pithy verses: the subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages - the knowers of Brahman - (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living).

IV-iv-9: Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path.

IV-iv-10: Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas).

IV-iv-11: Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise.

IV-iv-12: If a man knows the Self as 'I am this', then desiring what and for whose sake will he suffer in the wake of the body?

IV-iv-13: He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all).

IV-iv-14: Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone.

IV-iv-15: When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.

IV-iv-16: Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.

IV-iv-17: That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal.

IV-iv-18: Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.

IV-iv-19: Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.

IV-iv-20: It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.

IV-iv-21: The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.

IV-iv-22: That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it); The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - It never feels pain, and never suffers injury. (it is but proper) that the sage is

never overtaken by these two thoughts, 'I did an evil act for this', 'I did a good act for this'. He conquers both of them. Things done or not done do not trouble him.

IV-iv-23: This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. 'I give you sir, the empire of Videha, and myself too with it, to wait upon you'.

IV-iv-24: That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits).

IV-iv-25: That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such certainly becomes the fearless Brahman.

IV-v-1: Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then only an essentially feminine outlook. One day Yajnavalkya, with a view to embracing life -

IV-v-2: 'O Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life for monasticism. Allow me to finish between you and Katyayani'.

IV-v-3: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not?' 'No', replied Yajnavalkya, 'your life will be just like that of people who possess plenty of things, but there is no hope of immortality through wealth.'

IV-v-4: Then Maitreyi said, 'What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).'

IV-v-5: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).

IV-v-6: He said: 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.'

IV-v-7: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these Vedas, these beings and these all -- are this Self.

IV-v-8: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

IV-v-9: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

IV-v-10: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.

IV-v-11: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

IV-v-12: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.

IV-v-13: As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

IV-v-14: Maitreyi said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this'. He said, 'Certainly, I am not saying anything confusing. This self is indeed immutable and indestructible, my dear'.

IV-v-15: Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never

attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left.

IV-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama -

IV-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharatvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani -

IV-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kanya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.

V-i-1: Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite; (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Om is the ether-Brahman - the eternal ether. 'The ether containing air,' says the son of Kauravyayani. It is the Veda, (so) the Brahmans (knowers of Brahman) know; (for) through it one knows what is to be known.

V-ii-1: Three classes of Prajapati's sons lived a life of continence with their father, Prajapati (Viraj) - the gods, men and Asuras. The gods, on the completion of their term, said, 'Please instruct us'. He told them the syllable 'Da' (and asked), 'have you understood?' (They) said, 'We have. You tell us: Control yourselves'. (He) said, 'Yes, you have understood'.

V-ii-2: Then the men said to him, 'Please instruct us'. He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Give'. (He) said, 'Yes, you have understood'.

V-ii-3: Then the Asuras said to him, 'Please instruct us'. He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Have compassion'. (He) said, 'Yes, you have understood'. That very thing is repeated by the heavenly voice, the cloud, as 'Da', 'Da', 'Da': 'Control yourselves', 'Give', and 'have compassion'. Therefore one should learn these three - self-control, charity and compassion.

V-iii-1: This is Prajapati - this heart (intellect). It is Brahman, it is everything. 'Hridaya' (heart) has three syllables. 'Hr' is one syllable. To him who knows as above, his own people and others bring (presents). 'Da' is another syllable. To him who knows as above, his own people and others give (their powers). 'Ya' is another syllable. He who knows as above goes to heaven.

V-iv-1: That (intellect-Brahman) was but this - Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent - he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman.

V-v-1: This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods. Those gods meditate upon Satya alone. This (name) 'Satya' consists of three syllables: 'Sacrifice' is one syllable, 'Ti' is another syllable, and "Ya" is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth.

V-v-2: That which is Satya is that sun - the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.

V-v-3: Of this being who is in the solar orb, the syllable 'Bhur' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar'. He who knows as above destroys and shuns evil.

V-v-4: Of this being who is in the right eye, the syllable 'Bhur' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham'. He who knows as above destroys and shuns evil.

V-vi-1: This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.

V-vii-1: They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such - that lightning is Brahman - scatters evils (that are ranged against) him, for lightning is indeed Brahman.

V-viii-1: One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats - the sounds "Svaha", 'Vasat', 'Hanta' and 'Svadha'. The gods live on two of her teats - the sounds 'Svaha' and 'Vasat', men on the sound 'Hanta', and the manes on the sound 'Svadha'. Her bull is the vital force, and her calf the mind.

V-ix-1: This fire that is within a man and digests the food that is eaten is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.

V-x-1: When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.

V-xi-1: This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.

V-xii-1: Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Pratrda said to his father, 'What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?' The father, with a gesture of the hand, said, 'Of, no, Pratrda, for who would attain his highest by being identified with them?' Then he said to him this: 'It is "Vi". Food is "vi", for all these creatures rest on food. It is "Ram". The vital force is "Ram", for all these creatures delight if there is the vital force'. On him who knows as above all creatures rest, and in him all creatures delight.

V-xiii-1: (One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha.

V-xiii-2: (One should meditate upon the vital force as) the Yajus. The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force).

V-xiii-3: (One should meditate upon the vital force as) the Saman. The vital force is the Saman, for all these beings are united if there is the vital force. For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with abode in the same world as the Saman.

V-xiii-4: (One should meditate upon the vital force as) the Ksatra. The vital force is the Ksatra, for it is indeed the Ksatra. The vital force protects the body from wounds. He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra.

V-xiv-1: 'Bhumi' (the earth), 'Antariksa' (sky) and 'Dyaus' (heaven) make eight syllables, and the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri. He who knows the first foot of the Gayatri to be such wins as much as there is in those three worlds.

V-xiv-2: 'Reah', 'Yajumsi' and 'Samani' make eight syllables, and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer.

V-xiv-3: 'Prana', 'Apana' and 'Vyana' make eight syllables, and the third foot of the Gayatri has eight syllables. So the above three forms of vital force constitute the third foot of the Gayatri. He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe. Now its Turiya, apparently visible, supramundane foot is indeed this - the sun that shines. 'Turiya' means the fourth. 'Apparently visible foot', because he is seen, as it were. 'Supramundane', because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame.

V-xiv-4: That Gayatri rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even today two persons come disputing, one saying, 'I saw it', and another, 'I heard of it', we believe him only who says, 'I saw it'. That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gayatri rests on the vital force within the body. That Gayatri saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gayatri. The Savitri that the teacher communicates to the pupil is no other than this. It saves the organs of him to whom it is communicated.

V-xiv-5: Some communicate (to the pupil) the Savitri that is Anustubh (saying), 'speech is Anustubh; we shall impart that to him'. One should not do like that. One should communicate that Savitri which is the Gayatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri.

V-xiv-6: He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri. He who accepts as much as this treasury of knowledge, the Vedas (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. With its fourth, apparently visible, supramundane foot - the sun that shines - is not to be counter balanced by any gift received. Indeed how could anyone accept so much as gift?

V-xiv-7: Its salutation: 'O Gayatri, thou art one-footed, two-footed, three-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth, apparently visible, supramundane foot! May the enemy never attain his object! (Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): 'Such and such way his desired objects never flourish!' - in which case that object of the person against whom he thus salutes the Gayatri, never flourishes - or (he may say), 'May I attain that (cherished object) of his!'

V-xiv-8: On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvatarasva, 'Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant?' He replied, 'Because I did not know its mouth, O Emperor'. 'Fire is its mouth. Even if they

put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal'.

V-xv-1: The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pusan (nourisher of the world - the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pusan, O solitary Rishi (seer or traveller), O Yama (controller), O Surya (sun), O son of Prajapati (God or Hiranyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O fire, who art the syllable 'Om', O Deity of deliberations, recollect, recollect all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody's mental states; remove the wily evil from us. We utter repeated salutations to thee.

VI-i-1: Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such.

VI-i-2: He who knows the Vasistha (that which best helps to dwell or cover) becomes the Vasistha among his relatives. The organ of speech is indeed the Vasistha. He who knows it as such becomes the Vasistha among his relatives as well as among those of whom he wants to be such.

VI-i-3: He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times.

VI-i-4: He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires.

VI-i-5: He who knows the abode becomes the abode of his relatives as well as of (other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people.

VI-i-6: He who knows Prajati (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals.

VI-i-7: These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasistha?' He said, 'That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched'.

VI-i-8: The organ of speech went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing

through the ear, knowing through the mind and having children through the organ of generation.' So the organ of speech entered.

VI-i-9: The eye went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the eye entered.

VI-i-10: The ear went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.' So the ear entered.

VI-i-11: The mind went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as idiots do, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.' So the mind entered.

VI-i-12: The organ of generation went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.' So the organ of generation entered.

VI-i-13: Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, 'Please do not go out, sir, we cannot live without you'. 'Then give me tribute.' 'All right'.

VI-i-14: The organ of speech said, 'That attribute of the Vasistha which I have is yours'. The eye: 'That attribute of steadiness which I have is yours'. The ear: 'That attribute of prosperity which I have is yours'. The mind: 'That attribute of abode which I have is yours'. The organ of generation: 'That attribute of generation which I have is yours'. (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress'. He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.

VI-ii-1: Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited on (by his servants). Seeing him the King addressed him, 'Boy!' He replied, 'Yes, sir'. 'Have you been taught by your father?' He said, 'Yes'.

VI-ii-2: 'Do you know how these people diverge after death?' 'No', said he. 'Do you know how they return to this world?' 'No', said he. 'Do you know how the other world is never filled by so many people dying thus again and again?' 'No', said he. 'Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks?' 'No', said he. 'Do you know the means of access to the way of the gods, or that to the way of the manes - doing which people attain either the way of the gods or the way of the manes? We have heard the words of the Mantra: I have heard of two routes for men, leading to the manes and

the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven)." He said, 'I know not one of them'.

VI-ii-3: Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, 'Well, did you not tell me before that you had (fully) instructed me?' 'How (did you get hurt), my sagacious child?' 'That wretch of a Kshatriya asked me five questions, and I knew not one of them.' 'Which are they?' 'These' and he quoted their first words.

VI-ii-4: The father said, 'My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students'. 'You go alone, please'. At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, 'We will give revered Gautama, a boon'.

VI-ii-5: Aruni said, 'You have promised me this boon. Please tell me what you spoke to my boy about'.

VI-ii-6: The King said, 'This comes under heavenly boons, Gautama. Please ask some human boon'.

VI-ii-7: Aruni said, 'You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).' 'Then you must seek it according to form, Gautama'. 'I approach you (as a student)'. The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service.

VI-ii-8: The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brahmana. But I shall teach it to you; for who can refuse you when you speak like this?

VI-ii-9: That word (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer).

VI-ii-10: Parjanya (the god of the rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced.

VI-ii-11: This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.

VI-ii-12: Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced.

VI-ii-13: Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies --

VI-ii-14: They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant.

VI-ii-15: Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world.

VI-ii-16: While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying, as it were), 'Flourish, dwindle'. And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes).

VI-iii-1: He who wishes to attain greatness (should perform) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup of bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: 'O Fire, to all those gods under you, who spitefully frustrate men's desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire! Svaha. To that all-procuring deity who turns out spiteful under your protection, thinking she is the support of all, I offer this stream of clarified butter. Svaha'.

VI-iii-2: Offering oblations in the fire saying, 'Svaha to the oldest, Svaha to the greatest', he dips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, 'Svaha to the vital force, Svaha to the Vasistha', he drips the remnant, etc. Offering oblations saying, 'Svaha to the organ of speech, Svaha to that which has steadiness', he drips, etc. Offering oblations saying, Svaha to the eye, Svaha to prosperity', he drips etc. Offering oblations saying, 'Svaha to the ear, Svaha to the abode', he drips, etc. Offering oblations saying, 'Svaha to the Manas, Svaha to Prajati', he drips, etc. Offering oblations saying, 'Svaha to the organ of generation', he drips, etc.

VI-iii-3: Offering an oblation in the fire saying, 'Svaha to fire', he drips the remnant adhering to the ladle into the paste. Offering and oblation saying, 'Svaha to the moon,' he drips, etc. Offering an oblation saying, 'Svaha to the earth', he drips, etc. Offering an oblation saying, 'Svaha to the sky', he drips, etc. Offering an oblation saying, 'Svaha to heaven', he drips, etc. Offering an oblation saying, 'Svaha to the earth, sky and heaven', he drips, etc. Offering an oblation saying, 'Svaha to the Brahmana', he drips, etc. Offering an oblation saying, 'Svaha to the Kshatriya', he drips, etc. Offering an oblation saying, 'Svaha to the past', he drips, etc. Offering an oblation saying, 'Svaha to the future', he drips, etc. Offering an oblation saying, 'Svaha to the whole', he drips, etc. Offering an oblation saying, 'Svaha to all', he drips, etc. Offering an oblation saying, 'Svaha to Prajapati', he drips, etc.

VI-iii-4: Then he touches the paste saying, 'You move (as the vital force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound 'Him', and are uttered as 'Him' (in the sacrifice by the Prastotr). You are the Udgitha and are chanted (by the Udgatr). You are recited (by the Adhvaryu) and recited back (by the Agnidhra). You are fully ablaze in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge'.

VI-iii-5: Then he takes it up saying, 'You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler!'

VI-iii-6: Then he drinks it saying, 'The radiant sun is adorable; the winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us! Svaha to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious! Svaha to the sky. May he direct our intellect; May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us! Svaha to heaven'. Then he repeats the whole Gayatri and the whole Madhumati, and says at the end, 'May I be all this! Svaha to the earth, sky and heaven.' Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, 'Thou art the one lotus of the quarters; may I be the one lotus of men!' Then he returns the way he went, sits behind the fire, and repeats the line of teachers.

VI-iii-7: Uddalaka, the son of Aruni, taught this to his pupil Yajnavalkya, the Vajasaney, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-8: The Yajnavalkya, the Vajasaney, taught this to his pupil Madhuka, the son of Paingi and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-9: Madhuka, the son of Paingi, again taught this to his pupil Cula, the son of Bhagavitta, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-10: Then Cula, the son of Bhagavitta, taught this to his pupil Janaki, the son of Ayasthuna, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-11: Janaki, the son of Ayasthuna, again taught this to Satyakama, the son of Jabala, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-12: And Satyakama, the son of Jabala, in his turn, taught this to his pupils and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'. One must not teach this to anyone but a son or a pupil.

VI-iii-13: Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesame, beans, Anu, Priyangu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation.

VI-iv-1: The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits, and the seed of man.

VI-iv-2: Prajapati thought, 'Well, let me make an abode for it', and he created woman.

VI-iv-3:

VI-iv-4: Knowing verily this, Uddalaka, the son of Aruna, Naka, the son of Mudgala, and Kumaraharita said, 'Many men -Brahmanas only in name - who have union without knowing as above, depart from this world impotent and bereft of merits'.

VI-iv-5:

VI-iv-6: If man sees his reflection in water, he should recite the following Mantra: '(May the gods grant) me lustre, manhood, reputation, wealth and merits'. She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her.

VI-iv-7: If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, 'I take away your reputation', etc. She is then actually discarded.

VI-iv-8: If she is willing, he should proceed, uttering the following Mantra: 'I transmit reputation into you', and they both become reputed.

VI-iv-9:

VI-iv-10:

VI-iv-11:

VI-iv-12: If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, 'Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana - such and such. Thou hast sacrificed in my kindled fire; I take away thy sons and animals - such and such. Thou hast sacrificed in my kindled fire; I take away thy Vedic rites and those done according to the Smriti - such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations - such and such'. The man, whom a Brahmana with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.

VI-iv-13: If anybody's wife has the monthly sickness, she should drink of three days out of a cup (Kamsa). No Sudra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice.

VI-iv-14: He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

VI-iv-15: He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

VI-iv-16: He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water and he and his wife should eat with clarified butter. Then they would be able to produce such a son.

VI-iv-17: He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesame, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter.

VI-iv-18:

VI-iv-19: In the very morning he purifies the clarified butter according to the mode of Sthalipaka, and offers Sthalipaka oblations again and again, saying, 'Svaha to fire, Svaha to Anumati, Svaha to the radiant sun who produces infallible results'. After offering, he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water-vessel and sprinkles her thrice with that water, saying. 'Get up from here, Visvavasu, and find out another young woman (who is) with her husband.'

VI-iv-20: He embraces her saying, 'I am the vital force, and you are speech; you are speech, and I am the vital force; I am Saman, and you are Rik; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.'

VI-iv-21:

VI-iv-22:

VI-iv-23:

VI-iv-24: When (the son) is born, he should bring in the fire, take him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, 'Growing in this home of mine (as the son), may I maintain a thousand people! May (the goddess of fortune) never depart with children and animals from his line! Svaha. The vital force that is in me, I mentally transfer to you. Svaha. If I have done anything too much or to little in this ceremony, may the all-knowing beneficent fire make it just right for me - neither too much nor too little! Svaha.'

VI-iv-25: Then putting (his mouth) to the child's right ear, he should thrice repeat, 'Speech, speech'. Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed (by anything), saying, 'I put the earth into you, I put the sky into you, I put heaven into you, I put the whole of the earth, sky and heaven into you'.

VI-iv-26: The he gives him a name, 'You are Veda (knowledge)'. That is his secret name.

VI-iv-27: Then he hands him to his mother to be suckled, saying, 'Offering Sarasvati, that breast of thine which is stored with results, is the sustainer of all, full of milk, the obtainer of wealth (one's deserts) and generous, and through which thou nourishest all who are worthy of it (the gods etc.) - transfer that here (to my wife, for my babe) to suck'.

VI-iv-28: Then he addressed the mother: 'You are the adorable Arundhati, the wife of Vasistha; you have brought forth a male child with the help of me, who am a man. Be the mother of many sons, for you have given us a son'. Of him who is born as the child of a Brahmana with this particular knowledge, they say, 'You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brahmanical power.'

VI-v-1: Now the line of teachers: The son of Pautimsa (received it) from the son of Katyayani. He from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of Parasari. The son of Parasari from the son of Aupasvasti. He from the son of another Parasari. He from the son of Katyayani. The son of katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi -

VI-v-2: From the son of Atreyi. The son of Atreyi from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasari. The son of Parasari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhagi. He from the son of Saungi. The son of Saungi from the son of Samkrti. He from the son of Alambayani. He again from the son of Alambi. The son of Alambi from the son of jayanti. He from the son of Mandukayani. He in his turn from the son of Manduki. The son of manduki from the son of Sandili. The son of Sandili from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunciki. They from the son of Vaidabhrti. He from the son of Karsakeyi. He again from the son of Pracinayogi. He from the son of Samjivi. The son of Samjivi from Asurivasin, the son of Prasni. The son of Prasni from Asurayana. He from Asuri. Asuri -

VI-v-3: From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. He from Jihvavat, the son of Badhyoga. He from Asita, the son of Varsagana. He from Harita Kasyapa. He from Silpa Kasyapa. This one from Kasyana, the son of Nidhruva. He from Vac. She from Ambhini. She from the sun. These white Yajuses received from the sun are explained by Yajnavalkya Vajasaney.

VI-v-4: The same up to the son of Samjivi. The son of Samjivi from Mandukayani. Mandukayani from mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. He from Vamakaksayana. He from Sandilya. Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavacas, the son of rajastamba. He from Tura, the son of Kavasi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to Brahman (the Vedas). Brahman is self-born. Salutation to Brahman.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Peace! Peace! Peace!

Here ends the Brihadaranyopanishad, as contained in the Sukla-Yajur-Veda.

5. Hamsa Upanishad

Translated by K. Narayanasvami Aiyar

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. Gautama addressed Sanatkumara thus: "O Lord, thou art the knower of all Dharmas and art well versed in all Shastras, pray tell me the means by which I may obtain a knowledge of Brahma-Vidya."

2. Sanatkumara replied thus: "Hear, O Gautama, that Tattva as expounded by Parvati after inquiring into all Dharmas and ascertaining Shiva's opinion.

3. This treatise on the nature of Hamsa which gives the fruit of bliss and salvation and which is like a treasure to the Yigin, is (a) very mystic (science) and should not be revealed (to the public).

4. Now we shall explain the true nature of Hamsa and Paramahamsa for the benefit of a Brahmacharin (a seeker after Brahman or celibate), who has his desires under control, is devoted to his guru and always contemplates (as) Hamsa and realise thus: It (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (It) thus, one does not meet with death.

Having contracted the anus (with the heels pressed against it), having raised the Vayu (breath) from (Mula) Adhara (Chakra), having made circuit thrice round Svadhisthana, having gone to Manipuraka, having crossed Anahata, having controlled Prana in Visuddhi and then having reached Ajna, one contemplates in Brahma-randhra (in the head) and having meditated there always 'I am of three Matras', cognises (his Self) and becomes formless. The Sisna (penis) has two sides (left and right from head to foot). This is that Paramahamsa (Supreme Hamsa or Higher Self) having the resplendence of Crores of suns and by whom all this world is pervaded.

If (this Hamsa which has Buddhi as vehicle) has eight-fold Vritti. (When it is) in the eastern petal, there is the inclination (in a person) to virtuous actions; in the south-eastern petal, there arise sleep, laziness, etc., in the southern, there is the inclination to cruelty; in the south-western, there is the inclination to sins; in the western, there is the inclination to sensual sport; in the north-western, there arise the desire of walking and others; in the northern, there arises the desire of lust; in the north-eastern, there arises the desire of amassing money; in the middle (or the inter-spaces between the petals), there is the indifference to material pleasures. In the filament (of the lotus), there arises the waking state; in the pericarp there arises the Svapna (dreaming state); in the Bija (seed of pericarp), there arises the Sushupti (dreamless sleeping state); when leaving the lotus, there is the Turya (fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached. Nada (which is at the end of sound and beyond speech and mind) is like a pure crystal extending from (Mula) Adhara to Brahma-randhra. It is that which is spoken of as Brahma and Paramatman.

(Here is the performance of Ajapa Gayatri is given): Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata (or presiding deity) 'Ham' is the Bija; 'Sa' is the Sakti; So'ham is

the Kilaka (wedge). Thus there are six. There are 21,600 Hamsas (or breaths) in a day and night. (Salutation to) Surya, Soma, Niranjana (the stainless) and Nirabhava (the universeless). Ajapa mantra. (May) the bodiless and subtle one guide (or illuminate my understanding). Vaushat to Agni-Soma. Then Anganyasas and Karanyasas occur (or should be performed after the Mantras as they are performed before the Mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Atman in his heart. Agni and Soma are its wings (right and left sides); Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani (or Rudra's wife) are the feet Kanthata (or the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Paramahamsa, the Higher Self) is done in two ways (Samprajnata and Asamprajnata).

After that, Unmani is the end of the Ajapa (Mantra). Having thus reflected upon Manas by means of This (Hamsa), one hears Nada after the uttering of this Japa (Mantra) a crore of times. It (Nada) is (begun to be heard as) of ten kinds. The first is Chini (like the sound of that word); the second is Chini-Chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of Tantiri (lute); the sixth is that sound of Tala (cymbals); the seventh is that of flute; the eighth is that of Bheri (drum); the ninth is that of Mridanga (double drum); and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru). In the first stage, his body becomes Chini-Chini; in the second, there is the (Bhanjana) breaking (or affecting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth, nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-Vak is heard; in the ninth, the body becomes invisible and the pure divine eye is developed; in the tenth, he attains Para-Brahman in the presence of (or with) Atman which is Brahman. After that, when Manas destroyed, when it which is the source of Sankalpa and Vikalpa disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadashiva of the nature of Sakti pervading everywhere, being effulgence in its very essence, the immaculate, the eternal, the stainless and the most quiescent Om. Thus is the teaching of the Vedas; and thus is the Upanishad."

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Hamsa Upanishad belonging to the Sukla-Yajur-Veda.

6. Isavasya Upanishad

Translated by Vidyavachaspati V. Panoli

Om! That is full; this is full, (for) from the full the full (indeed) arises.

When the full is taken from the full, what remains is full indeed.

Om! Peace! Peace! Peace!

1. Om. All this should be covered by the Lord, whatsoever moves on the earth. By such a renunciation protect (thyself). Covet not the wealth of others.
2. By performing karma in this world (as enjoined by the scriptures) should one yearn to live a hundred years. Thus action does not bind thee, the doer. There is no other way than this.
3. Those worlds of Asuras (demons) are enshrouded by blinding gloom. Those who are the slayers of the Self go to them after death.
4. Unmoving, It is one, faster than the mind. The senses cannot reach It, for It proceeds ahead. Remaining static It overtakes others that run. On account of Its presence, Matarsiva (the wind) conducts the activities of beings.
5. It moves; It moves not. It is far; It is near. It is within all; It is without all.
6. He who perceives all beings in the Self alone and the Self in all beings does not entertain any hatred on account of that perception.
7. When a man realises that all beings are but the Self, what delusion is there, what grief, to that perceiver of oneness?
8. That (Self) is all-pervading, radiant, bodiless, soreless, without sinews, pure, untainted by sin, the all-seer, the lord of the mind, transcendent and self-existent. That (Self) did allot in proper order to the eternal Prajapatis known as samvatsara (year) their duties.
9. Those who worship avidya (karma born of ignorance) go to pitch darkness, but to a greater darkness than this go those who are devoted to Vidya (knowledge of the Devatas).
10. Different indeed, they say, is the result (attained) by vidya and different indeed, they say, is the result (attained) by avidya. Thus have we heard from the wise who had explained it to us.
11. He who knows both vidya and avidya together transcends mortality through avidya and reaches immortality through vidya.
12. To pitch darkness they go who worship the Unmanifested (Prakriti). To a greater darkness than this go those who are devoted to the Manifested (Hiranyagarbha).
13. Different indeed, they say, is the result (attained) by the worship of the Manifested and different indeed, they say, is the result (attained) by the worship of the Unmanifested. Thus have we heard from the wise who had explained it to us.

14. He who knows both the Un-manifested and the destructible (Hiranyagarbha) together, transcends death by the (worship of) the destructible and attains immortality by the (worship of) the Unmanifested.

15. The face of the Truth (ie. Purusha in the solar orb) is veiled by a bright vessel. Mayst thou unveil it, O Sun, so as to be perceived by me whose dharma is truth.

16. O nourisher, pilgrim of the solitude, controller, absorber (of all rasas), offspring of Prajapati, cast away thy rays, gather them up and give up thy radiating brilliance. That form of thine, most graceful, I may behold. He, the Purusha (in the solar orb), I am.

17. Let (my) vital air (prana) now attain the immortal Air (all-pervading Self); then let this body be reduced to ashes. Om, O mind, remember - remember that which has been done, O mind, remember - remember that which has been done.

18. O Fire, O Deva, knower of all our actions or all our knowledge, lead us by the good path for enjoying the fruits of actions. Liberate us from our deceitful sins. We offer thee ever more our words of adoration.

Om! That is full; this is full, (for) from the full the full (indeed) arises.
When the full is taken from the full, what remains is full indeed.
Om! Peace! Peace! Peace!

Here ends the Isavasyopanishad, as contained in the Sukla-Yajur-Veda.

7. Jabala Upanishad

Translated by Prof. A. A. Ramanathan

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

I-1. Brihaspati (the preceptor of the gods) asked (the sage) Yajnavalkya: (Which is) the Kurukshtera, (the famous holy place that destroys sins and protects the good, (the place) where the gods perform sacrifices and which is the abode of Brahman in all beings? (Yajnavalkya replied): Avimukta is the Kurukshtera, (the place) where the gods perform sacrifices to deities and which is the abode of Brahman in all beings (i.e. the middle of the eye-brows). Hence wherever one goes one shall think thus: This is the Kurukshtera, the place where the gods perform sacrifices to the deities and which is the abode of Brahman in all beings. This is the spot where, when the vital airs depart from the living person, Rudra imparts the mantra (Taraka Brahman) to him by which, becoming immortal; he attains liberation (final beatitude). Hence one shall resort to the Avimukta; shall not desert the Avimukta. (Brihaspati approved of the statement saying): 'So it is, Yajnavalkya', verily it is so, O, revered one! 'It is so Yajnavalkya'.

II-1. Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: 'How am I to realize the Self which is infinite and unmanifest?' (To this) Yajnavalkya replied: That Avimukta (Lord Siva as the redeemer) is to be worshiped; the Self which is infinite and unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes)'.

II-2. 'Which is that (place) where Avimukta is established?' 'He is established in between varana and nasi'. 'What is (meant by) varana and what (by) nasi?' 'The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). 'Which is the seat of that (Avimukta)?' 'That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knowers of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshiped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the attributeless Brahman, to his disciples).

III-1. Then the discipline students (Brahmacharins of Yajnavalkya) asked him: 'Pray, tell us, what is that mantra by reciting which one attains immortality?' He replied: 'By (reciting) Satarudriya'. These mantras are indeed the names of (Rudra to achieve) immortality. By (reciting) these (mantras) one becomes immortal.

IV-1. Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him: 'Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa)'. He (Yajnavalkya) then replied: 'After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a

Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest (-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika).

IV-2. Some (law givers) prescribe the sacrifice called prajapatya (of which the god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus laid down) he may not do so. He shall only perform the sacrifice in which Agni is the deity. For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. He shall then perform the traidhataviya sacrifice. For the three forms of Agni in him, namely, Sattva, Rajas and Tamas are (strengthened) by this sacrifice. (Having performed the sacrifice) he shall smell (the smoke of) the holy fire, reciting the following mantra:

IV-3. 'O Fire, this (vital breath) is your source; as you are born from Sutratman (at the proper time) you shine forth. Knowing him (the Atman, your ultimate source) may you merge (in him). May you increase our wealth' (here the transcendent knowledge). Verily, this is the source of fire, namely the vital air. So what is said by this mantra is: 'May you go unto your source'. Svaha.

IV-4. Having procured the holy fire from (the house of a well-versed Vedic scholar in) the village he shall smell the holy fire as described previously. If he is unable to procure the holy fire he shall offer the oblations in water. For water is, verily, all the gods. Reciting 'I offer the oblation to all the gods, Svaha' he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. The mantra of liberation (namely 'Om') is (the essence of) the three Vedas; this he shall realize. It is Brahman and It is to be worshiped. Indeed, so it is, O revered Yajnavalkya (said Janaka).

V-1. Then the (sage) Atri asked Yajnavalkya: 'May I ask you Yajnavalkya, how is one without the sacred thread a Brahmana?' Yajnavalkya replied: ('the conviction I am the) Self alone is his sacred thread. He shall then sip water (ceremoniously thrice). This is the method enjoined on those who renounce worldly life'.

V-2. (In the case of Kshatriyas and others not entitled to renunciation, they may seek liberation) in the path of the brave (who court death in the battle field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire (to be burnt to ashes) or undertake the great journey (in which they collapse by exhaustion).

V-3. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (excepting food for bare sustenance), being pure, injuring none (in thought, word and deed), (austerity) living on alms, becomes fit for realizing Brahman. If sorely afflicted (by disease, etc.,) he may renounce the world by mental resolve, or by spoken words uttering mantras. This way (of renunciation) has been prescribed by Brahma (the creator, in the Vedanta); the ascetic (the Sannyasin who has renounced the world) following this path realizes Brahman. 'Thus indeed it is, O, revered Yajnavalkya' (appreciated Janaka).

VI-1. There are sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Jadabharata, Dattatreya, Raivataka and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

VI-2. Discarding all these, namely the threefold staff (of bamboo), the water pot, the sling (to carry personal effects), the (alms-)bowl, the cloth for purifying water (tied to the staff), tuft of hair and sacred thread in water (i.e. a reservoir) by reciting 'Bhuh Svaha', the Paramahamsa shall seek the Atman.

VI-3. Possessing a form as one just born (i.e. unclad), unaffected by the pairs (of opposites, such as heat and cold, pleasure and pain), accepting nothing (except bare sustenance), well established in the path of the truth of Brahman, of pure mind, receiving alms into the mouth (literally into the vessel of the belly) at the prescribed hour in order to sustain life, becoming equanimous at gain or loss (of alms), sheltering himself, without an abode (of his own), in an unoccupied house, a temple, a clump of (tall) grass (or a heap of straw), an anthill, the shade of a tree, a potter's hut, a cottage where sacred fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall or a piece of clean ground; making no efforts (in any kind of gainful activity), free from 'mineness' (i.e. a sense of possessiveness), ever meditating on Brahman, devoted to the Self, ever intent on eradication of the good and bad karman, (the sage) finally gives up his body in the state of renunciation - (such a sage) is indeed a Paramahamsa. Thus (ends) the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Jabalopanishad belonging to the Sukla-Yajur-Veda.

8. Mandala Brahmana Upanishad

Translated by K. Narayanasvami Aiyar

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

BRAHMANA - I

1. OM. The great Muni Yajnavalkya went to Aditya-Loka (the sun's world) and saluting him (the Purusha of the Sun) said: "O Revered Sir, describe to me the Atman-Tattva (the Tattva or Truth of Atman)." (To which) Narayana (viz., the Purusha of the sun) replied: "I shall describe the eight-fold Yoga together with Jnana. The conquering of cold and heat as well as hunger and sleep, the preserving of (sweet) patience and unruffledness ever and the restraining of the organs (from sensual objects) - all these come under (or are) Yama. Devotion to one's Guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction, freedom from association, living in a retired place, the controlling of the Manas and the not longing after the fruits of actions and a state of Vairagya - all these constitute Niyama. The sitting in any posture pleasant to one and clothed in tatters (or bark) is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (Matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation of the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) (on one alone) is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of Yoga attains salvation.

2. The body has five stains (viz.,) passion, anger, out-breathing, fear and sleep. The removal of these can be affected respectively by absence of Sankalpa, forgiveness, moderate food, carefulness and a spiritual sight of Tattvas. In order to cross the ocean of Samsara where sleep and fear are the serpents, injury, etc., are the waves, Trishna (thirst) is the whirlpool and wife is the mire, one should adhere to the subtle path and overstepping Tattva and other Gunas should look out for Taraka. Taraka is Brahman which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachchidananda. The (spiritual) seeing through the three Lakshyas (or the three kinds of introvision) is the means to It (Brahman). Susumna which is from the Muladhara to Brahmarandhra has the radiance of the sun. In the centre of it, is Kundalini shining like Crores of lightning and subtle as the thread in the lotus-stalk. Tamas is destroyed there. Through seeing it, all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Phutkara (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the eyes as also in the heart. (This is Antar-Lakshya or internal introvision). In the Bahir-Lakshya (or external introvision) one sees in order before his nose at distance of 4, 6, 8, 10 and 12 digits, the space of blue colour, then a colour resembling Shyama (indigo-black) and then shining as Rakta (red) wave and then with the two Pita (yellow and orange red) colours. Then he is a Yogin. When one looks at the external space, moving the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya-Lakshya (or the middle one), one sees the variegated colours of the morning as if the sun,

the moon and the fire had joined together in the Akasa that is without them. Then he comes to have their nature (of light). Through practice, he becomes one with Akasa, devoid of all Gunas and peculiarities. At first Akasa with its shining stars becomes to him Para-Akasa as dark as Tamas itself and he becomes one with Para-Akasa shining with stars and deep as Tamas. (Then) he becomes one with Maha-Akasa resplendent (as) with the fire of the deluge. Then he becomes one with Tattva-Akasa, lighted with the brightness which is the highest and the best of all. Then he becomes one with Surya-Akasa (Sun-Akasa) brightened by a Crore of suns. By practising thus, he becomes one with them. He who knows them becomes thus.

3. Know that Yoga is twofold through its division into the Purva (earlier) and the Uttara (later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murti (with limitation) and Amurti (without limitation). That is Murti Taraka which goes to the end of the senses (or exist till the senses are conquered). That is Amurti Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas. Antar-Drishti (internal vision) associated with manas comes to aid Taraka. Tejas (spiritual light) appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Jyotis (light) is above the root of the palate. By seeing it, one gets the Siddhis Anima, etc. Sambhavi-Mudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the Tantras. When this is known, one does not stay in Samsara. Its worship (or practice) gives salvation. Antar-Lakshya is of the nature of Jala-Jyotis (or water-Jyotis). It is known by the great Rishis and is invisible both to the internal and external senses.

4. Sahasrara (viz., the thousand-petalled lotus of the pineal gland) Jala-Jyotis is the Antar-Lakshya. Some say the form of Purusha in the cave of Buddhi beautiful in all its parts is Antar-Lakshya. Some again say that the all-quiescent Nilakantha accompanied by Uma (his wife) and having five months and latent in the midst of the sphere in the brain is Antar-Lakshya. Whilst others say that the Purusha of the dimension of a thumb is Antar-Lakshya. A few again say Antar-Lakshya is the One Self made supreme through introvision in the state of a Jivanmukta. All the different statements above made pertain to Atman alone. He alone is a Brahma-Nishtha who sees that the above Lakshya is the pure Atman. The Jiva which is the twenty-fifth Tattva, having abandoned the twenty-four Tattvas, becomes a Jivanmukta through the conviction that the twenty-sixth Tattva (viz.,) Paramatman is 'I' alone. Becoming one with Antar-Lakshya (Brahman) in the emancipated state by means of Antar-Lakshya (introvision), Jiva becomes one with the partless sphere of Param-Akasa.

Thus ends the first Brahmana.

BRAHMANA - II

1. Then Yajnavalkya asked the Purusha in the sphere of the sun: "O Lord, Antar-Lakshya has been described many times, but it has never been understood by me (clearly). Pray describe it to me". He replied: "It is the source of the five elements, has the lustre of many (streaks of) lightning and has four seats having (or rising from) 'That' (Brahman). In its midst, there arises the manifestation of Tattva. It is very hidden and Un-manifested. It can be known (only) by one who has got into the boat of Jnana. It is the object of both Bahir and Antar (external and internal) Lakshyas. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (viz., the sphere of Agni) is the sphere of the sun; in its midst is the sphere of the nectary moon; in its midst is the sphere of the partless Brahma-Tejas (or the spiritual effulgence of Brahman). It has the brightness of Sukla (white light) like the ray of lightning. It alone has the characteristic of Sambhavi. In seeing this

there are three kinds of Drishti (sight), viz., Ama (the new moon), Pratipat (the first day of lunar fortnight) and Purnima (the full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Pratipat; while that with fully opened eyes is Purnima. Of these, the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahman, the Sachchidananda. When the mind is absorbed in bliss thus naturally produced, then does Sambhavi takes place. She (Sambhavi) alone is called Khechari. By practising it (viz., the Mudra), a man obtains firmness of mind. Through it, he obtains firmness of Vayu. The following are the signs: first it is seen like a star; then a reflecting (or dazzling) diamond; then the sphere of full moon; then the sphere of the brightness of nine gems; then the sphere of the midday sun; then the sphere of the flame of Agni (fire); all these are seen in order.

2. (Thus much for the light in Purva or first stage.) Then there is the light in the western direction (in the Uttara or second stage). Then the lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye, gold and nine gems, etc., are seen. This alone is the form of Pranava. Having united Prana and Apana and holding the breath in Kumbhaka, one should fix his concentration at the tip of his nose and making Shanmukhi with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The karma of (Sandhya-Vandana or the daily prayers) is verily performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chit (the higher consciousness) in the heart of a man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahman through the all-full Jnana and the attaining of the state of Unmani (the state above Manas). Through the state of Unmani, he becomes Amanaska (or without Manas).

Not being troubled by any thoughts (of the world) then constitutes the Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani constitutes the Padya (offering of water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as sacrifice) constitutes the Arghya (offering of water as oblation generally). Being in state of eternal brightness and shoreless nectar constitutes Snana (bathing). The contemplation of Atman as present in all constitutes (the application to the idol of) Sandal. The remaining in the real state of the Drik (spiritual eye) is (the worshipping with) Akshata (non-broken rice). The attaining of Chit (consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chit is the Dhupa (burning of incense). The state of the sun of Chit is the Dipa (light waved before the image). The union of one-self with the nectar of full moon is the Naivedya (offering of food, etc.,). The immobility in that state (of the ego being one with all) is Pradakshina (going round the image). The conception of 'I am He' is Namaskara (prostration). The silence (then) is the Sruti (praise). The all-contentment (or serenity then) is the Visatjana (giving leave to god or finishing worship). (This is the worship of Atman by all raja-Yogins). He who knows this knows all.

3. When the Triputi are thus dispelled, he becomes the Kaivalya Jyotis without Bhava (existence) or Abhava (non-existence), full and motionless, like the ocean without the tides or like the lamp without the wind. He becomes a Brahavit (knower of Brahman) by cognising the end of the sleeping state even while in the waking state. Though the (same) mind is absorbed in Sushupti as also in Samadhi, there is much difference between them. (in the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the Partless. All that is no other than Sakshi-Chaitanya (wisdom-consciousness or the Higher Self) into which the absorption of the whole universe takes place, in as much as the universe is but a delusion (or creation) of the mind and is therefore not

different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahman and who is the sole enjoyer of Brahmic bliss which is eternal and has dawned once (for all in him) - that man becomes one with Brahman. He in whom Sankalpa perishes has got Mukti in his hand. Therefore one becomes an emancipated person through the contemplation of Paramatman. Having given up both Bhava and Abhava, one becomes a Jivanmukta by leaving off again and again in all states Jnana (wisdom) and Jneya (object of wisdom), Dhyana (meditation) and Dhyeya (object of meditation), Lakshya (the aim) and Alakshya (non-aim), Drishya (the visible) and Adrishya (the non-visible) and Uha (reasoning) and Apoha (negative reasoning). He who knows this knows all.

4. There are five Avasthas (states): Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), the Turya (fourth) and Turyatita (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravritti (worldly) path and is the particular of Naraka (hell) as the fruit of sins. He desires Svarga (heaven) as the fruit of his virtuous actions. This very same person becomes (afterwards) indifferent to all these saying, 'Enough of the births tending to actions, the fruits of which tend to bondage till the end of this mundane existence'. Then he pursues the Nivritti (return) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sadhanas (means to salvation) he attains, in the middle of the lotus of his heart, the Reality of Antar-Lakshya that is but the Sat of Lord and begins to recognise (or recollect) the bliss of Brahman which he had left (or enjoyed) in his Sushupti state. At last he attains this state of discrimination (thus): 'I think I am the non-dual One only. I was in Ajnana for some time (in the waking state and called therefore Vishva). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the forgotten waking state; and now I am a Prajna through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through the differences of state and place. And there is nothing of differentiation of class besides me'. Having expelled even the smack of the difference (of conception) between 'I' and 'That' through the thought 'I am the pure and the secondless Brahman' and having attained the path of salvation which is of the nature of Para-Brahman, after having become one with It through the Dhyana of the sun's sphere as shining with himself, he becomes fully ripened for getting salvation. Sankalpa and others are the causes of the bondage of the mind; and the mind devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, etc.,) and withdrawing himself from the outer world of sight and others and so keeping himself out of the odour of the universe, he looks upon all the world as Atman, abandons the conception of 'I', thinks 'I am Brahman' and considers all these as Atman. Through these, he becomes one who has done his duty.

5. The Yogin is one that has realised Brahman that is all-full beyond Turya. They (the people) extol him as Brahman; and becoming the object of the praise of the whole world, he wanders over different countries. Placing the Bindu in the Akasa of Paramatman and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep of Amanaska, he becomes an emancipated person. Then the Yogin becomes immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the supreme Yogin.

Thus ends the second Brahmana.

BRAHMANA - III

1. The great sage Yajnavalkya then asked the Purusha in the sphere (of the sun): "O Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore pray explain it again to me." Accordingly the Purusha said: "This Amanaska is a great secret. By knowing this, one becomes a person who had done his duty. One should look upon it as Paramatman, associated with Sambhavi-Mudra and should know also all those that can be known through a (thorough) cognition of them. Then seeing Para-Brahman in his own Atman as the Lord of all, the immeasurable, the birthless, the auspicious, the supreme Akasa, the supportless, the secondless the only goal of Brahma, Vishnu and Rudra and the cause of all and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experience of the Unmani of his Mans, he then attains the state of Para-Brahman which is motionless as a lamp in a windless place, having reached the ocean of Brahmic bliss by means of the river of Amanaska-Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady, he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatman. The destruction of mans takes place after the destruction of the collective senses, like the cow's udder (that shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka-Yoga through the initiation into the sacred sentences 'I am pa', 'That Thou Art', 'I am thou alone', 'Thou art I alone', etc.

2. When his Mans is immersed in the Akasa and he becomes all-full and when he attains the Unmani state, having abandoned all his collective senses, he conquers all sorrows and impurities through the partless bliss, having attained the fruits of Kaivalya, ripened through the collective merits gathered in all his previous lives and thinking always 'I am Brahman', becomes one that has done his duty. 'I am Thou alone. There is no difference between thee and me owing to the fullness of Paramatman'." Saying thus, he (the Purusha of the sun) embraced his pupil and made him understand it.

Thus ends the third Brahmana.

BRAHMANA - IV

Then Yajnavalkya addressed the Purusha in the sphere (of the sun) thus: "Pray explain to me in detail the nature of the five-fold division of Akasa". He replied: "There are five: Akasa, Parakasa, Mahakasa, Suryakasa and Paramakasa. That which is of the nature of darkness, both in and out is the first Akasa. That which has the fire of deluge, both in and out is truly Mahakasa. That which has the brightness of the sun, both in and out is Suryakasa. That brightness which is indestructible, all-pervading and of the nature of unrivalled bliss is Paramakasa. By cognising these according to this description, one becomes of their nature.

He is a Yogin only in name, who does not cognise well the nine Chakras, the six Adharas, the three Lakshyas and the five Akasa.

Thus ends the fourth Brahmana.

BRAHMANA - V

"The Manas influenced by worldly objects is liable to bondage; and that (Mans) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta; whereas the same Chitta when it is supportless and well-ripe in the state of Unmani, becomes worthy of Laya (absorption in Brahman). This absorption you should learn from me who am the all-full. I alone am the cause of the absorption of Manas.

The Mans is within the Jyotis (spiritual light) which again is latent in the spiritual sound which pertains to the Anahata (heart) sound.

That Manas which is the agent of creation, preservation and destruction of the three worlds - that same Manas becomes absorbed in that which is the highest seat of Vishnu;

Through such an absorption, one gets the pure and secondless state, owing to the absence of difference then. This alone is the highest truth. He who knows this, will wander in the world like a lad or an idiot or a demon or simpleton. By practicing this Amanaska, one is ever contented, his urine and faeces become diminished, his food becomes lessened; he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realises Brahman and attains the nature of bliss. That ascetic, who is intent on drinking the nectar of Brahman produced by the long practice of this kind of Samadhi, becomes a Paramahamsa (ascetic) or an Avadhuta (naked ascetic). By seeing him, all the worlds becomes pure and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for one hundred and one generations to cross the ocean of Samsara; and his mother, father, wife and children - all these are similarly freed. Thus is the Upanishad."

Thus ends the fifth Brahmana.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Mandalabrahmana Upanishad belonging to the Sukla-Yajur-Veda.

9. Mantrika Upanishad

Translated by Dr. A. G. Krishna Warrier

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. The eight-footed immaculate Swan, bound with three cords, subtle and imperishable, to whom three ways lead, I see not though I see it everywhere.

2. At the time all living beings are confounded (in the darkness of nescience) when (however) the pileless darkness is shattered (by the sun of saving knowledge). The sages established in Sattva behold the Absolute beyond Gunaa (right) in the sphere of gunas.

3 (a). Contemplated by sages like Kumara, etc.; the Absolute is not otherwise capable of being perceived (at all).

3(b)-4. The agent of superimposition the Unborn (Maya), the nescient eight-fold inveterate mother of modifications; thus it is extended and again prodded. The world under such power and guidance gives rise to the values of man.

5. The Lord's mighty Maya, having both the beginning and end, the creatrix, brings beings into existence; white, black and red (She) fulfils all desires.

6. (The ignorant) experiences this non-objective Maya (whose real nature is) unknown (even) to sages like Kumara. The Lord alone freely following (Her) enjoys Maya (as Her Lord and Companion).

7. He enjoys (Her) through both contemplation and action. He, the omnipresent one, sustains (Her) who is common to one and all, the yielder (of desired objects) and is enjoyed by the sacrificers.

8. The magnanimous (sages) behold in (the sphere of) Maya the bird eating the fruits (of Karmas). The priests who have completed their Vedic training have declared the other to be detached.

9. The masters of the Rig-Veda, well-versed in the Shastras repeat what the Yajur-Vedins have declared. The adepts in Sama-Veda singing Brhatsama and Rathantara also (reaffirm this truth).

10. (Vedic) sages like Bhrigu and the Bhargavas - these followers of the Atharva-Veda, practising the Veda, the mantras and the secret doctrines, in the sequence on Words, (all set forth the same doctrine).

11-13. The faithful co-disciple, firm and accomplished, the red Bull, the sacrificial Remainder - as all these, in regard to Its immensity; and as Time, Life, the divine wrath, the Destroyer, the great Lord, the Becoming, Rudra, the Protector of Jivas, the Rewarder of the virtuous, the Lord of living beings, the Virat, the sustainer and the Waters (of life), is the all-Pervader lauded by beings magnified in the mantras and well-known to the Atharva-Veda.

14. Some aver Him (the great Lord) as the twenty sixth (Principle); others as the twenty seventh; the masters of the Atharva-Veda and the Atharva Upanishads know the Spirits beyond qualities, as set forth in the Sankhya.

15. The manifest and the unmanifest have been counted (together) as twenty four. (Some) declare Him non-dual; as dual; as three-fold; and similarly as five-fold.

16. Those who see with the eye of wisdom, the twice-born, perceive Him as comprising everything from Brahma to sticks, as one only, pure through and through, all pervading.

17. That in which this might manifold, moving and unmoving, is woven - in that very thing it also merges as the rivers do in the sea.

18. In That in which the objects are dissolved, and, having been dissolved, become unmanifest, once more they attain manifestation; they are again born like bubbles.

19. They come into being by virtue of causes supervised by individual selves that know 'the field'. Such is the blessed Lord, so others repeatedly, declare.

20. Those Brahmanas who (just) know Brahman - here only they are dissolved; and being dissolved they exist in the Avyakta. Having been dissolved they exist in the Avyakta - this is the secret doctrine.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Mantrikopanishad belonging to the Sukla-Yajur-Veda.

10. Muktika Upanishad

Translated by Dr. A. G. Krishna Warrier

Published by The Theosophical Publishing House, Chennai

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

I-i-1-6. In the beautiful city of Ayodhya, in the centre of a pavilion set with gems, together with Sita, Bharata, Lakshmana and Satrughna, was Rama seated, glorified day and night by sages like Sanaka, Vasistha and Suka as well as other devotees, unchanging witness of thousands of modifications of the intellect, delighted in contemplating his own form. At the end of this Samadhi, Hanuman asked with devotion, 'O Rama, you are the supreme being, of the nature of Sat, Chid and Ananda. I desire to know your nature truly for liberation. Please tell me how I can be released from bondage without strain.

I-i-7-14. Rama: Well asked. I shall tell you. I am well established in Vedanta.

Hanuman: What is Vedanta and where is it?

Rama: The Vedas in all their great extent are my breath; Vedanta is well grounded in them, like oil in sesamum.

Hanuman: How many are the Vedas and how many branches do they have? Of these what are the Upanishads?

Rama: Vedas are four, Rig-Veda etc., many branches and Upanishads exist in them. Rig-Veda has 21 branches and Yajus has 109. Sama has 1000 and Atharva has 50. Each branch has one Upanishad. Even by reading one verse of them with devotion, one gets the status of union with me, hard to get even by sages.

I-i-15-17. Hanuman: Rama, sages speak differently: some say there is only one kind of liberation. Others say it can be got by worshipping your name and by the Taraka mantra at Kashi. Others speak of Sankhya-Yoga and Bhakti-Yoga, the enquiry into Vedanta-Vakyas etc.

I-i-18-23. Rama: Liberation is of four kinds: Salokya etc. But the only real type is Kaivalya. Anybody even though leading a wicked life, attains Salokya, not other worlds, by worshiping my name. Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear. He gets Sarupya with me as his sins are washed away.

The same is called Salokya and Sarupya. Persevering in good conduct, with mind fixed upon me, loving me as the Self of all, the twice-born gets nearer to me - This is called the three forms of liberation. Salokya, Sarupya and Samipya.

I-i-24-25. Meditating on my eternal form as prescribed by the Teacher, one will surely achieve identity with me like the insects changing into the bee. This alone is the liberation of identity (Sayujya) yielding the bliss of Brahman.

All these four kinds of Mukti will be got by worshiping Me.

I-i-26-29. But by what means is the Kaivalya kind of Moksha got? The Mandukya is enough; if knowledge is not got from it, then study the Ten Upanishads. Getting knowledge very soon, you will reach my abode. If certainty is not got even then, study the 32 Upanishads and stop. If desiring Moksha without the body, read the 108 Upanishads. Hear their order.

- I-i-30-39. 1. Isa
- 2. Kena
- 3. Katha
- 4. Prasna
- 5. Munda
- 6. Mandukya
- 7. Taittiri
- 8. Aitareya
- 9. Chandogya
- 10. Brihadaranyaka
- 11. Brahma
- 12. Kaivalya
- 13. Jabala
- 14. Svetasva
- 15. Hamsa
- 16. Aruni
- 17. Garbha
- 18. Narayana
- 19. Paramahamsa
- 20. Amritabindu
- 21. Amritanada
- 22. Atahrvasirah
- 23. Atharvasikha
- 24. Maitrayini
- 25. Kaushitakibrahmana
- 26. Brihajjabala
- 27. Nrisimhatapini
- 28. Kalagnirudra
- 29. Maitreya
- 30. Subala
- 31. Kshurika
- 32. Mantrika
- 33. Sarvasara
- 34. Niralamba
- 35. Sukarahasya
- 36. Vajrasuchika
- 37. Tejobindu
- 38. Nadabindu
- 39. Dhyanabindu
- 40. Brahnavidya
- 41. Yogatattva
- 42. Atmabodha
- 43. Naradaparivrajaka
- 44. Trisikhi
- 45. Sita

- 46. Yogachudamani
- 47. Nirvana
- 48. Mandalabrahmana
- 49. Dakshinamurti
- 50. Sarabha
- 51. Skanda
- 52. Tripadvibhuti-Mahanarayana
- 53. Advayataraka
- 54. Ramarahasya
- 55. Ramatapani
- 56. Vasudeva
- 57. Mudgala
- 58. Sandilya
- 59. Paingala
- 60. Bhiksu
- 61. Mahat
- 62. Sariraka
- 63. Yogasikha
- 64. Turiyatita
- 65. Sannyasa
- 66. Paramahamsaparivrajaka
- 67. Akshamalika
- 68. Avyakta
- 69. Ekakshara
- 70. Annapurna
- 71. Surya
- 72. Akshi
- 73. Adhyatma
- 74. Kundika
- 75. Savitri
- 76. Atma
- 77. Pasupata
- 78. Parabrahma
- 79. Avadhutaka
- 80. Tripuratapini
- 81. Devi
- 82. Tripura
- 83. Katharudra
- 84. Bhavana
- 85. Rudrahridaya
- 86. Yoga-kundali
- 87. Bhasma
- 88. Rudraksha
- 89. Ganapati
- 90. Darsana
- 91. Tarasara
- 92. Mahavakya
- 93. Panchabrahma
- 94. Pranagnihotra
- 95. Gopalatapini

- 96. Krishna
- 97. Yajnavalkya
- 98. Varaha
- 99. Satyayani
- 100. Hayagriva
- 101. Dattatreya
- 102. Garuda
- 103. Kalisamtarana
- 104. Jabali
- 105. Saubhagyalakshmi
- 106. Sarasvatirahasya
- 107. Bahvricha
- 108. Muktika

I-i-40-43. These destroy three kinds of Bhavana (regarding) body, senses and mind respectively as identified with Atman. The best of Brahmanas will become Jivanmuktas if they study upto the destruction of Prarabdha, these 108 Upanishads from a Guru along with the Shanti-pada. Then, in course of time they will get Vedeha-mukti, surely.

I-i-44-52. These 108 are the essence of all Upanishads and can cut away all sins by merely hearing once. These cause release whether read with or without knowledge. One may give away a kingdom, wealth etc., to one who asks, but not these 108 to just anyone - to an unbeliever (nastika), ungrateful, of bad conduct, one against devotion to me, deluded by wrong scripture or lacking devotion to the Guru.

But they shall be taught to one devoted to service, devotee, of good conduct, birth and wisdom. He should be well tested. A Rik verse on this: the goddess of knowledge came to a Brahmana and said 'Protect me, I am your treasure, do not teach me to one who is jealous, dishonest and deceitful - then I shall powerful, but give it to one who is learned, careful, wise and celibate, after examining him'.

I-ii-1. Then Maruti asked Sri Ramachandra thus: Please relate to me separately the Shanti-mantras of the different Vedas, Rig etc.

Sri Rama then said: "My speech rests on my mind .. " [Vanme-Manasi...]. This is the Shanti-mantra of the following ten Upanishads forming part of the Rig-Veda:

- 1. Aitareya
- 2. Kaushitakibrahmana
- 3. Nadabindu
- 4. Atmabodha
- 5. Nirvana
- 6. Mudgala
- 7. Akshamalika
- 8. Tripura
- 9. Saubhagyalakshmi
- 10. Bahvricha

I-ii-2. "That (which lies beyond) is full" [Purnamada ...] - and so on: This is the Shanti-mantra of the following Nineteen Upanishads, forming part of the Sukla-Yajur-Veda:

- 1. Isavasya
- 2. Brihadaranyaka
- 3. Jabala
- 4. Hamsa

5. Paramahamsa
6. Subala
7. Mantrika
8. Niralamba
9. Trisikhibrahmana
10. Mandalabrahmana
11. Advayataraka
12. Paingala
13. Bhiksu
14. Turiyatita
15. Adhyatma
16. Tarasara
17. Yajnavalkya
18. Satyayani
19. Muktika

I-ii-3. "May (the Brahman of the Upanishads) protect us both" [Sahanavavatu ..] - and so on: This is the Shanti-mantra of the following Thirty-Two Upanishads, forming part of the Krishna-Yajur-Veda:

1. Kathavalli
2. Taittiriya
3. Brahma
4. Kaivalya
5. Svetasvatara
5. Garbha
6. Narayana
7. Amritabindu
8. Amritanada
9. Kalagnirudra
10. Kshurika
11. Sarvasara
12. Sukarahasya
13. Tejobindu
14. Dhyanabindu
15. Brahmavidya
16. Yogatattva
17. Dakshinamurti
18. Skanda
19. Sariraka
20. Yogasikha
21. Ekakshara
22. Akshi
23. Avadhuta
24. Katharudra
25. Rudrahridaya
26. Yoga-kundalini
27. Panchabrahma
28. Pranagnihotra
29. Varaha
30. Kalisamtarana
31. Sarasvatirahasya

I-ii-4. "May the unseen powers nourish" [Apyayantu ...] - and so on: This is the Shanti-mantra of the following Sixteen Upanishads forming part of the Sama-Veda:

1. Kena
2. Chandogya
3. Aruni
4. Maitrayani
5. Maitreya
6. Vajrasuchika
7. Yogachudamani
8. Vasudeva
9. Mahat
10. Sannyasa
11. Avyakta
12. Kundika
13. Savitri
14. Rudrakshajabala
15. Darsana
16. Jabali

I-ii-5. "May we hear with our ears the auspicious truths of the Vedanta" [Bhadram-Karnebhih..] - and so on: This is the Shanti-mantra of the following Thirty-One Upanishads of the Atharva-Veda:

1. Prasna
2. Mundaka
3. Mandukya
4. Atahrvasiras
5. Atharvasikha
6. Brihajjabala
7. Nrisimhatapini (Purvottara)
8. Naradaparivrajaka
9. Sita
10. Sarabha
11. Tripadvibhuti-Mahanarayana
12. Ramarahasya
13. Ramatapini (Purvottara)
14. Sandilya
15. Paramahamsaparivrajaka
16. Annapurna
17. Surya
18. Atma
19. Pasupatabrahmana
20. Parabrahma
21. Tripuratapini
22. Devi
23. Bhavana
24. Bhasmajabala
25. Ganapati
26. Mahavakya
27. Gopalatapini (Purvottara)
28. Krishna
29. Hayagriva

30. Dattatreya

31. Garuda

I-ii-6. Men who are seekers after Liberation and well-equipped with the four requisite means! Approach properly, with gifts in the hands, a good teacher who is dedicated, belonging to a good family, well-versed in the Vedas, interested in the scriptures, of good quality, straightforward, interested in the welfare of all creatures, compassionate and learn in the prescribed manner the one hundred and eight Upanishads; study them through listening, reflection and deep absorption continuously; the accumulated Karmas will be dissolved, the three kinds of bodies (gross, subtle and causal) are abandoned and like the ether of the pot when released from its Upadhi, rise to the level of fullness called Videha-mukti. This indeed is the Absolute Liberation (Kaivalya-mukti). That is why even those in the Brahma-loka, get identity with Brahman after listening to the Upanishads from his mouth. And for everyone Absolute Liberation is stated to be (attainable) only through knowledge; not through Karma rituals, not through Sankhya-Yoga or worship. Thus the Upanishad.

II-i-1. Then Hanuman asked Ramachandra: What is this Jivanmukti, Videha-mukti? What is the authority, means of success and purpose? Rama said: For a person there is bondage from doer-ship, enjoyer-ship, pleasure, pain etc., -- their prevention is liberation in the body. Videha-mukti (liberation without the body) is from the destruction of Prarabdha (operative) karma, like the space in a pot released from the conditioning (enclosing) pot. For both the authority is the 108 Upanishads. The purpose is eternal happiness through the stopping of the misery of doer-ship etc. This can be achieved by human effort just as a son is got by putra-kama sacrifice, wealth by trade etc., and heaven by jyotistoma.

II-ii-1-9. There are these verses: Human effort is said to be of the two kinds: For and against the Shastras - the former gives disaster, the latter the ultimate reality. True knowledge does not come to one from latent impressions through the world, Shastras and the body. Such impressions are two-fold: good and bad; if you are induced by the good, you shall reach me gradually but quickly; the bad ones involved lead to trouble and should be overcome with effort. The river of impression flowing through good and bad paths, must be turned into the good path with human effort - One should fondle the mind-child with human effort. When by means of practice, good impressions arise, then the practice has been fruitful. Even when this is in doubt, practice only the good tendencies - there shall be no fault.

II-ii-10-15. The destruction of impressions, cultivation of knowledge and destruction of the mind, when practised together for long will yield fruit. If not practised together, there will be no success even after hundreds of years, like mantras which are scattered. When these three are practised long, the knots of the heart surely are broken, like lotus fibre and the stalk. The false impression of worldly life is got in a hundred lives and cannot be destroyed without long practice. So avoid desire of enjoyment as a distance with effort and practise the three.

II-ii-16. The wise know that the mind is bound by the impressions; it is liberated when released well from them. So, O Hanuman, practice the destruction of mental impression, quickly.

II-ii-17-18. When impressions die out, the mind becomes put out like a lamp. Whoever gives up impressions and concentrates on Me without strain, he becomes Bliss.

II-ii-19-23. Whether he concentrates on actions or not, when he avoids all the desires of the heart, he is doubtlessly liberated. He has nothing to gain from action or inaction. If his mind is not freed from

impressions even Samadhi and Japa cannot give fruit. The highest place cannot be got without silence free from impressions. Sense organs like the eye go towards external objects without voluntary impression but because of the latent impression just as the eye falls voluntarily without attachment on external objects, so the man of wisdom operates in work.

II-ii-24-31. The sages know that Vasana comprises all objects generated by creative faculty of the mind in attaining or avoiding them. The very unsteady mind which is the cause of birth, old age and death is generated by desire for objects in excess. By the influence of Vasana there is the pulsation of Prana, from it comes Vasana (again) like seed and sprout. For the tree of the human mind, the pulsation and Vasana are two seeds - when one dies both die. Latent impressions stop operating through detached behaviour, avoidance of worldly thought and realization that the body is mortal. The mind becomes non-mind by giving up Vasanas. When the mind does not think, then arises mindlessness giving great peace; so long as your mind has not fully evolved, being ignorant of the supreme reality, perform what has been laid down by the teacher, Shastra and other sources. Then with impurity ripened (and destroyed) and Truth understood, you should give up even the good impressions.

II-ii-32-37. In a Jivanmukta the destruction of the mind is with form - in a Videhamukta it is formless - when you achieve it, the mind with qualities like friendliness will surely attain peace. The mind of the Jivanmukta has no rebirth.

The mind is the root of the tree of Samsara which has thousands of sprouts, branches, fruits etc. I take the mind to be nothing but construction; make it dry in such a way that the tree also is dried up.

II-ii-38-47. There is only one means for overpowering mind. Shooting up of one's mind is one's undoing, its destruction is good fortune. The mind of the knower is destroyed; it is a chain for the ignorant. As long as the mind is not defeated by means of firm practice, the impressions jump in the heart like ghosts at night.

The impressions of enjoyment die, like lotus in winter, for one whose mental pride is reduced and the senses - the enemies - are defeated. One should at first conquer the mind, hands locked in hands, teeth set on teeth and limbs subdued. The mind cannot be conquered without defectless reasoning (methods) by merely sitting, just as an elephant in rut without a goad. The reasons (methods) well-nourished in mind-conquest are knowledge of Vedanta, contact with good people, giving up impressions and stopping of the pulsation of Prana. Those who ignore these and control the mind by force, throw away the lamp and search in darkness by means of soot, also (try to) bind an elephant in rut by lotus fibre.

II-ii-48-50. The tree of mind, bearing the weight of the creepers of thought, has two seeds: the pulsation of Prana and strong impressions. All pervasive consciousness is shaken by the pulsation of Prana - In contrast, by means of concentration the knowledge arises. The Dhyana, its means, is now imparted. Dissolving thought totally in the reverse order, think only of the remaining pure consciousness.

II-ii-51-56. After the Apana sets and before Prana arises in the heart, there exists the state of Kumbhaka (immobility) experienced by Yogins. Kumbhaka in the external form is the fullness of Prana after in-breath disappears and out-breath arises. By repeatedly practising meditation of Brahman without ego, Samprajnata Samadhi will be got. The Asamprajnata Samadhi, loved by Yogins, is (from) the mind giving great bliss after (all) the mental modifications (thoughts) die away. It is valued by sages, being the spirit devoid of the light (of ego), of the mind (of dream) and of the intellect (in deep sleep). This concentration is other than what is not Brahman. Full above, below and in the middle the essence of goodness - this state, prescribed by the Upanishads, is the ultimate reality.

II-ii-57-60. Latent impression is that unexamined grasping of objects by persistent imagination. What one brings into being, through intense dispassion by one's self, is realized quickly, devoid of opposite impressions. Influenced by impressions, a person looks upon those things as reality by the peculiarity of the impressions; the ignorant person sees the spirit wrongly though it does not lose its own nature.

II-ii-61-68. The impure impression binds, the pure destroys birth. The impure one is solid ignorance and ego, causes rebirth. The restful state is like the roasted seed, giving up the (sprout of) rebirth. Can the inner light be sought with chewing the cud of many Shastras, uselessly? One who remains alone giving up perception as well as non-perception is himself the Brahman - A person cannot know Brahman by merely learning the four Vedas and Shastras, as the ladle cannot taste the food. If a person does not get detachment by the bad smell of his own body, what other cause of detachment can be taught? The body is very impure - the soul is pure. When one knows the difference, what purification need be prescribed? Bondage is by impressions, Moksha is their destruction - you give them up as well as the desire for Moksha.

II-ii-69-71. Give up mental impressions of objects and cultivate pure impressions like friendship; then, discarding even these while acting according to them, putting down all desires, have only the impression of consciousness. Give up these too along with mind and intellect; concentrate only on me.

II-ii-72-77. Contemplate me as devoid of sound, touch, form, taste and smell, eternal, indestructible, without name and family, destroying all suffering, the nature of vision like the sky, the one syllable Om, un-smearing though omnipresent, unique, without bondage, forward, across, above, below, I fill ever place.

Unborn, ageless, shining by myself, not the cause or effect, ever contented when the body dies away, giving up the state of Jivanmukta, one enter the Videhamukti stage.

So says the Rik: That supreme place of Vishnu the sages see ever - like an eye extended in heaven. The wise and awakened persons, free from emotions, keep it alight.

Om - This is the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Muktikopanishad belonging to the Sukla-Yajur-Veda.

11. Niralamba Upanishad

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. I shall raise and answer (questions covering) all that must be known for liquidating the misfortunes of living beings plunged in ignorance.

2. (1) What is Brahman?

(2) Who is God?

(3) Who is living being?

(4) What is Prakriti?

(5) Who is the Supreme Self?

(6) Who is Brahma?

(7) Who is Vishnu?

(8) Who is Rudra?

(9) Who is Indra?

(10) Who is (the god of) Death?

(11) Who is the Sun?

(12) Who is the Moon?

(13) Who are the Gods?

(14) Who are the demons?

(15) Who are the evil spirits?

(16) Who are men?

(17) Who are women?

(18) Who are animals and so forth?

(19) What is the immobile?

(20) Who are the Brahmanas, etc.,?

(21) What is a caste?

(22) What is deed?

(23) What is a non-deed?

(24) What is knowledge?

(25) What is ignorance?

(26) What is pleasure?

(27) What is pain?

(28) What is heaven?

(29) What is hell?

(30) What is bondage?

(31) What is liberation?

(32) What is to be adored?

(33) Who is the disciple?

(34) Who is the sage?

(35) Who is the deluded?

- (36) What is the demoniac?
- (37) What is austerity?
- (38) Which is the supreme abode?
- (39) What is to be sought after?
- (40) What is to be rejected?
- (41) Who is the renouncer (Sannyasin)?

3. (1) Brahman is the ineffable Spirit. It appears as the Mahat (the Sankhyan Great), the ego, (the elements) earth, water, fire, air and ether - the macrocosm and as actions, knowledge and ends. It is non-dual and free from all adjuncts. It is big with all powers and is without beginning and end. It may be spoken of as pure, good, quiescent and unqualified.

4. (2) God is the veritable Brahman that, depending on Its power called Prakriti creates the worlds and enters (into them) as the inner Controller of Brahma, etc., (He) is Ishvara, as He controls the intellect and the sense-organs.

5. (3) The living being (Jiva) is he who, through false superimposition, affirms 'I am gross' due to 'the name and form' of Brahma, Vishnu, Isana, Indra, etc. (Jiva thinks): Though I am one, due to the differences of the causes that originate the body, the Jivas are many.

6. (4) Prakriti is but the power of Brahman; it is intellectual in nature and competent to create the variegated and marvellous world from (the matrix) of Brahman.

7. (5) The supreme Self is Brahman alone being altogether different from body, etc.

8-9. (6-20) Brahma, Vishnu, Indra, (the god of) Death, the Sun, the Moon, the gods, the demons, men, women, animals, etc.; the immobile the Brahmanas, etc.; are that very Spirit.

10. (21) Neither skin nor blood nor flesh nor bone has caste; To self is caste ascribed through mere usage.

11. (22) 'I do the deeds that are done through sense-organs' - the deed thus done as centred in the Self alone is the deed (in question).

12. (23) The deed done with conceit as agent and enjoyer, causing birth, etc., binds; The non-deed is the obligatory and occasional action - sacrifice, holy vow, austerity, gifts, etc., done without desire for their fruit.

13. (24) Knowledge is the immediate realization, due to the disciplining of body and sense-organs, service rendered to the Teacher, hearing, thinking and meditation, that there is nothing but Spirit, the essence of both subjects and objects, which is immutable among the mutables like pots and clothes, the same in all, their innermost (essence).

14. (25) Ignorance is the illusory knowledge - like that of the snake in the rope - of Brahman that is All in all, all-pervasive and non-dual. (This illusory knowledge) is associated with a plurality of selves based on the plurality of the adjuncts of bondage and liberation, viz.; stations in life, castes, men, women, the immobiles, mankind, (lower) animals and gods.

15. (26) Pleasure is the blissful state that succeeds the knowledge of the essence of Being, Intelligence and Bliss. (27) It (Dukha - pain) is the mere Sankalpa (or the thinking) of the objects of mundane existence (or of not-Self).

16. (28) Heaven is the association with the holy.
17. (29) Association with the worldly folk who are unholy alone is hell.
18. (30) Bondage consists in imagining due to the beginningless latent impressions of nescience, 'I am born, etc.'
19. Bondage consists in imagining a plunge into the flux of existence with its possessive claims on fields, gardens, houses, children, wives, brothers, mothers and fathers.
20. Bondage is the conceit of egoistic agency in regard to actions, etc.
21. Bondage is the imagination prompted by the desire for the eight powers, anima, etc.
22. Bondage is the imagination prompted by the yearning for adoring gods, men, etc.
23. Bondage is the imagination (leading to) the practice of Yoga with its eight limbs, Yama, etc.
24. Bondage is the planning of action and duties bound up with castes and stations of life.
25. Bondage is to imagine that Atman has qualities like doubts, fear, etc.
26. Bondage is to plan (to acquire) knowledge, to perform sacrifices, vows, austerity and (make) gifts.
27. Bondage is to plan to devote oneself exclusively to moksha.
28. Bondage is what springs exclusively from imagination.
29. (31) Liberation is the attenuation, through discrimination between the eternal and the ephemeral, of the sense of ownership in regard to objects that generate fleeting pleasures and pains in the transmigratory life.
30. (32) Adorable is the teacher who leads one to Brahman, the Spirit dwelling in all bodies.
31. (33) The disciple is Brahman indeed that remains altogether immersed in the knowledge of the world as obliterated by the awareness (of its ground, viz., Brahman).
32. (34) The sage is the knower of the essence of Self-awareness present in all as their innermost (part).
33. (35) The deluded is he who is sustained by the conceit of egoism as regards agency, etc.
34. (36) Demoniac is the austerity, rooted in entrenched attachment, aversion, destructive violence, hypocrisy, etc.; that torments oneself by performing 'repetition of holy names' and Agnihotra while fasting and that is prompted by the desire to secure the power of gods like Brahma, Vishnu, Indra and Isana.
35. (37) Austerity is the burning, in the fire of immediate realization of the world's falsity, of the seed of imagination fashioned by the desire to secure the power of Brahma, etc.

36. (38) The supreme abode is Brahman's status, one of eternal freedom, comprising Being, Intelligence, and Bliss, beyond the qualities of the inner organ and the sense-organs and the vital breaths.

37. (39) To be sought after is the essence of the pure Spirit undetermined by space, time and objects.

38. (40) To be rejected is the thought that true is the world other than one's own Self that is perceived by the false sense organs and the intellect.

39. (41) The Sannyasin (mendicant monk) is the wandering independent ascetic who has known for certain, in the indeterminate concentration (Nirvikalpa-Samadhi), 'I am Brahman'. He is led upto it through the experiential knowledge of the contents of Major texts like: 'There is no plurality here'; 'All this is Brahman'; 'That Thou Art', etc.; after renouncing all duties, sense of possession and the ego, and taking refuge in the beloved Brahman. That ascetic is liberated; he is adorable; he is the Yogin; he is the Immense; he is the Brahmana.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Niralambopanishad belonging to the Sukla-Yajur-Veda.

12. Paingala Upanishad

Translated by Dr. A. G. Krishna Warrier

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

I-1. Then indeed Paingala approached Yajnavalkya as a disciple, and, having served him for twelve years, said: Instruct me in regard to the supreme mystery of Aloneness.

I-2. The eminent Yajnavalkya replied: Dear one, in the beginning this indeed existed. It was the eternally free, immutable, everlasting one, secondless Brahman, full of Truth, Knowledge and Bliss.

I-3. In it existed the primordial and indefinable Prakriti, consisting of Gunas in a state of equipoise, red, white and dark, resembling (the existence of) water, silver, a man and outlines (respectively) in the mirage oyster-shell, a stump and a mirror; what was reflected in it was the Witness Consciousness.

I-4. Having been modified, with the preponderance of Sattva, and named Avyakta (the Unmanifest), it (Prakriti) became the power of concealment. What was reflected in it became God Consciousness. He has Maya under His control, is omniscient, is the initial cause of creation, sustenance and dissolution (of the world) and has the form of the sprouting world. He manifests the entire world dissolved in Him. Due to the power of the Karmas of living beings is the (world) spread out like this cloth and due to their exhaustion again is (the world) concealed. In Him alone does the entire world exist as a folded cloth.

I-5. From the power of concealment controlled by God arose the Power of Projection called Mahat. What is reflected in it is the consciousness of Hiranyagarbha. He has the conceit of ownership as regards Mahat and has a body partly manifest and partly unmanifest.

I-6. From the projective power controlled by Hiranyagarbha arose the gross power called the ego, with the preponderance of Tamas. What was reflected in it was the consciousness of Virat. That Virat who has conceit in the Ego, a manifest body, and is the Chief Person, Vishnu is the protector of all gross things. From that Self (Virat) arose ether; from the ether, air; from air, fire; from fire, water; from water, earth. These five root-elements are composed of the three Gunas.

I-7. Desiring to create, that world-Cause (God), controlling the quality of Tamas, sought to render the subtle root-elements gross. He bifurcated each of the extremely limited elements and again made (the halves) four-fold and added each of the five halves to one-eighths of the other four. With those quintuplicated elements he created endless Crores of macrocosms and for each of these fourteen appropriate worlds and globular gross bodies fit for each planes of them all.

I-8. Having divided into four the Rajas part of the five elements he made Prana with its five fold activity from three parts of it. From the fourth part (of rajas) he fashioned the organ of action.

I-9. Having divided into four their Sattva part, out of the combination of three of them, he made the inner organ with its five-fold activity. From the fourth, he made the organs of Cognition.

I-10. From the combination of Sattva he made the guardians of sense-organs. He cast them, having created them into the macrocosm. Due to his command, conjured with the ego, the Virat protected the gross elements (of the cosmos). Commanded by him, Hiranyagarbha protected the subtle ones.

I-11. In the cosmos they could not, without God, pulsate or act. He desired to vivify them. Splitting open the macrocosm, the channels of Brahman, and the crowns of individuals, he entered into them. Though they were inert, like sentient (beings) they performed each its own functions.

I-12. The omniscient Lord, conjoined with a streak of Maya, on entering the individual bodies, and deluded by it, became the Jiva; due to self-identification with the three bodies (he) became both agent and reaper (of action's fruits). Possessing the attributes of wakefulness, dream, deep sleep, swoon and death, like a chain of buckets (attached to a water wheel) he becomes troubled and as it were is born and dies, revolving like a potter's wheel.

II-1. Now Paingala asked Yajnavalkya: How did the omnipotent Lord of all worlds, the author of their manifestation, sustenance and dissolution become Jiva?

II-2. Yajnavalkya replied: I shall speak distinguishing between the forms of the Jiva and of God, following the generation of the gross, subtle and causal bodies. Listen with exclusive attention. Employing parts of quintuplicated gross elements, the Lord made individual and collective gross, bodies, respectively. Earthy are the skull, skin, intestines, bones, flesh and nails. Watery are the blood, urine, saliva, perspiration and so forth. Fiery are hunger, thirst, heat, lassitude, sexual union, etc. Airy are the movements, the transporting, breathing, etc. Ethereal are lust, anger, etc. The gross body with skin, etc.; is a combination of all this, fashioned through deeds; (it is) the basis of states like childhood, etc., conceit and numerous failings.

II-3. Then he (God) manifested Prana (the Principle of life) from the non-quintuplicated aggregate of the three Rajas parts of the gross elements. The modifications of the life principle are the Prana, Apana, Vyana, Udana and Samana. The subordinate functions of Prana are named Naga, Kurma, Krikara, Devadatta and Dhananjaya. Their bases are the heart, the anus, navel, throat and all the limbs. With the fourth part of the Rajas of Akasa, he manifested the organ of action. Its functions are (performed by) the tongue, the hands, the feet, the anus and the generative organ. The objects of these are speech, grasping, movement, excretion and (sex) enjoyment. Similarly from the aggregate of the three Sattva parts of the elements, he manifested the inner organ. Its functions are the mind, the intellect, thought and the ego. The objects of these are imagination, determination, memory, conceit and investigation. Their bases are the throat, the mouth, the navel, the heart and the junction of the eye-brows. With the fourth part of the Sattva of the elements, he manifested the sense of Cognition. Its functions are the ears, the skin, the eyes, the tongue and the nose. Their objects are sound, touch, form, taste and smell. The overlords of the organs (of perception and action) are the directions, the wind, the sun, Prachetas, Asvins, Fire, Indra, Upendra, Death, the moon, Vishnu, Brahma and Sambhu.

II-4. Now, there are five sheaths, that of food, of vital breaths, of mind, of knowledge and of bliss. The sheath of food comes into being from the essence of food alone, develops by it, and is dissolved in the earth that is predominantly of the nature of food. That alone is the gross body. The five breaths, Prana, etc.; together with the five organs of actions constitute the sheath of vital breaths. The sheath

of mind is the mind together with the organs of cognition. The sheath of knowledge is the intellect together with the organs of cognition. These three sheaths constitute the subtle body. The sheath of bliss is the knowledge of one's essence. This is the causal body.

II-5. The eight-fold city (the total subtle body) consists of the five organs of cognition, the five organs of action, the five breaths, the five elements like ether, etc., the five-fold inner organ, desire, action and Tamas.

II-6. Vishva (is) the self of knowledge, a reflection of sat, the empirical (being), having conceit in the gross body of the waking state. The field of actions (or born of actions) is also a name of Vishva.

II-7. By God's command, the Sutratman (Hiranyagarbha) entered the subtle body of the individual and supervising the mind became the Taijasa. Taijasa is the appearance. Dream fashioned is a name of Taijasa.

II-8. By God's command (the Self) with the adjunct of Maya together with the Unmanifest, entering the individual causal body became Prajna. The Prajna is undifferentiated, real, 'Having conceit-in-deep-sleep' is the name of Prajna.

II-9. Texts like Tattvamasi declare the identity with Brahman of the real Jiva concealed by ignorance and part of the unmanifest; not of the other two, the empirical and the illusory Jivas (in the waking and dream-state).

II-10. The Consciousness reflected in the inner organ participated in the three states. Merged in the states of wakefulness, dream and deep sleep, like a chain of buckets attached to the water wheel, and afflicted, he (the Jiva) is as it were born and dead.

II-11. Now there are five states - Wakefulness, dream, deep sleep, swoon and death. The wakeful state consists in the cognition of objects like sound, etc.; by means of the organs of cognition like ears, etc.; when aided by the respective (guardian) deities. The Jiva stationed at the junction of the eye-brows and pervading the whole (body) from the foot to the head becomes the agent of all kinds of activities like tilling and heaving. Also the reaper of their respective fruits. Migrating to the other world(s) alone he reaps the fruit of (his) activities. Tired due to activities, like an emperor, he takes to the way leading to the inner chamber (a new body).

II-12. When the instruments of (cognition and action) cease to operate, the dream state comes into being in which there is knowledge of objects and their cognition due to the half-awakened impressions of the waking state. There, Vishva himself, due to the cessation of empirical activities, moving in the system of nerves and becoming Taijasa, enjoys freely the rarity of the world consisting of latent impressions which he illumines with his light.

II-13. The instrument of deep sleep is mind alone. Just as a bird, exhausted by random flights, folds its wings and moves towards its nest, so the Jiva, too, sporting in the spheres of wakefulness and dream and exhausted, plunges into ignorance and enjoys its own bliss.

II-14. The (state of) swoon is like that of death with the sense organs stirring due to fear and unconsciousness when struck with a club, stick, etc., accidentally.

II-15. Different from the states of wakefulness, dream, deep sleep and swoon and occasioning fear to all Jivas from Brahma down to a clump (of grass, etc.,) and resulting in the fall of the body is the state of death.

II-16. Withdrawing the organs of action and cognition and the vital breaths corresponding to varied objects, and attended by desires and actions, and enveloped in ignorance and (the subtle) elements, the Jiva goes to another world. Due to the ripening of the fruits of prior actions, like a worm caught up in a whirl pool (the Jiva) now wins rest.

II-17. As a result of past good deeds, at the end of many lives, men seek liberation. Then resorting to a teacher of Self-realization and (faithfully) serving him long one inquiry into bondage and liberation.

II-18. Bondage results from lack of inquiry; liberation results from inquiry. Therefore investigate at all times. One's own nature may be determined through superimposition and its repudiation. Therefore always inquire (into the nature of) the individual Self and the supreme Self. When the state of Jiva and that of the world are sublated, Brahman alone, non-different from the inner Self, remains.

III-1-2. Then Paingala said to Yajnavalkya: Set forth the explanation of the major text(s) [Mahavakyas]. Yajnavalkya replied: Thou art That; Thou That art; Thou Brahman art; I am Brahman - One should meditate thus.

III-3. The expressed sense of the word 'tat' is the world-cause, marked by 'other-ness' (mediacy), having Being, Consciousness and Bliss as his characteristics, Maya as his adjunct and omniscience, etc., as his features. The very same with awareness mixed up with the inner sense, the object of the I-notion, is the expressed meaning of 'tvam'. Rejecting the adjuncts of the supreme (God) and the Jiva, viz.: Maya and avidya, the indicated sense of tat and tvam is Brahman, non-different from the inner Self.

III-4. 'Hearing' is investigation into the import of propositions like 'That Thou art' and 'I am Brahman'. Reflection is the exclusive dwelling on the content of what has been heard. Meditation is the fixing of the mind one-pointedly on the reality, made doubtless through investigation and reflection. Concentration, resembling a flame in a windless spot, is the thought (chitta) whose content is solely the object meditated, exclusive of the agent, and the act, of meditation.

III-5. Then (mind's) modifications referring to the Self, though shooting up, remain uncognised; they are only inferred from memory. By this (Samadhi) alone are dissolved Crores of deeds accumulated in the course of beginningless transmigratory existence. Through skilful practice, thence, then, flow, in a thousand ways, streams of nectar. Therefore, the best knowers of Yoga call (this) Concentration dharmamegha, cloud of virtues. When the meshes of latent impressions are entirely obliterated by virtue of it and the accumulation of deeds, good and evil, pulled up by their roots, the proposition (whose content was) earlier mediated on generates unimpeded and immediate realization (resembling, in its certitude) the gooseberry in the palm (of one's hand). Then one becomes liberated in life.

III-6. God desired the non-quintuplication of the quintuplicated elements. Leading the effected macrocosm and the worlds included in it to their causal state, unifying the subtle organs of action, vital breaths, organs of cognition and the four-fold inner sense, reducing all elemental (effects) to the five-fold cause, (he) dissolves in (due) order the earth in water, water in fire, fire in air, air in ether, ether in the ego, the ego in the Mahat, the Mahat in the unmanifest and the unmanifest in the Spirit

(Purusha). Due to the dissolution of the adjuncts, Virat, Hiranyagarbha and God are dissolved in the supreme Self.

III-7. Having become non-quintuplicated through the attenuation of (the accumulated) deeds and the ripening of good deeds, and one with the subtle (body), returning to the cause and its cause, the gross body generated by deeds done through the quintuplicated gross elements becomes non-quintuplicated and gets dissolved in the immutable inner Self. Vishva, taijasa and Prajna dissolve in the same due to the dissolution of their adjuncts.

III-8. The microcosm consumed in the fire of knowledge together with (its) causes is dissolved in the supreme Self. Therefore the Brahmana should concentratedly dwell on the identity (of the contents) of the terms tat and tvam. Thence, when the clouds are dispelled as the sun (shines forth), the Self is manifested.

III-9-10. Meditating on the Self, of the size of a thumb, in the centre (of the heart?) like a smokeless flame, meditate on the illumining Self in the centre, immutable and immortal. The silent sage Liberated-in-life, sits meditating till sleep, till death; he is the blessed one who has performed his duty.

III-11. Giving up the status of Liberation-in-life, when one's body is consumed by time, he reaches the status of disembodied liberation like the wind becoming stirless.

III-12. That immortal and certain (one), devoid of sound, touch, form, taste or smell, without beginning and end, beyond the Mahat, alone remains without impurity and suffering.

IV-1. Then Paingala asked Yajnavalkya: How does a knower (Jnanin) act? How does he stay in repose?

IV-2. Yajnavalkya replied: One seeking liberation, having acquired freedom from egotism, etc.; takes 21 generations (of his ancestors and descendants) across the (sea of samsara). The knower of Brahman by himself alone does so 101 generations.

IV-3. Know the Self to be the rider in the chariot; the body verily to be the chariot; the intellect to be the charioteer and the mind to be the reins.

IV-4. The senses, the wise say, are the horses; the objects are what they range over; the hearts are the moving many-storeyed mansions.

IV-5. The great sages aver that the Self combined with sense-organs and mind is the experiencer. Therefore in the heart, immediately, is Narayana well-established.

IV-6. Upto (the exhaustion of) the operative deeds, the homeless liberated Self, behaves like the Slough of a snake, like the moon (in the sky).

IV-7. Shedding the body in a holy spot or (may be) in the home of an eater of dog's flesh, (the liberated one) attains Isolation.

IV-8. Afterwards, make an offering of his body to the cardinal points or bury (his body). Mendicancy is prescribed for the male, never for the other.

IV-9. No observance of (the period of) pollution, no burning (of the corpse), no offering of rice balls or of water, no fortnightly rites (are laid down) for a mendicant who has become Brahman.

IV-10. There is no burning of what is (already) consumed, just as there is no cooking of what is (already) cooked. For one whose body is consumed in the fire of knowledge there is neither ceremonial rice offering nor any (other) rite (of obsequies).

IV-11. As long as the adjuncts (body, etc.,) persist, let one wait upon the teacher. Let him treat the wife of the teacher and his children as he does the teacher himself.

IV-12. When with the knowledge, 'I am That' 'I am That' -- I, whose mind is pure essence, is pure Spirit, is long-suffering - wisdom is won, when the object of knowledge, the supreme Self, is established in the heart; when the body is dissolved in the state of achieved Peace, then one becomes destitute of the luminous mind and intellect.

IV-13. Of what use is water to one who has had his fill of ambrosia? Similarly, (for one) who has known his Self, of what use are the Vedas? No duty remains for the Yогin who has had his fill of the ambrosia of knowledge. If duty be there, he is no knower of Truth. Though stationed at a distance, he is not distant; though embodied, he is disembodied; he is the omnipresent inner self.

IV-14. Making the heart pure, contemplating the well-being (of all), one must experience supreme joy in the thought; 'I am the supreme, the All'.

IV-15. As there is non-difference when water is poured in water, milk in milk and ghee in ghee, so is the case with the individual Self and the supreme Self.

IV-16. When the body is burned by knowledge and knowledge becomes infinite in form, then the knower consumes the bondage of Karma in the fire of Brahman-Knowledge.

IV-17. Thence (follows the state of) the holy non-dual (Reality), named the Supreme Lord, like unto the stainless sky. Self's nature, abiding without adjuncts, is as (that of) water mixed with water.

IV-18. Like the ether the Self in the subtle body. The inner Self like air is not perceived. That stirless inner Self perceives the external (manifold) with the torch of (objective) knowledge.

IV-19. The knower, dead, no matter due to whatever (form of) death, is dissolved (in Brahman that is) like the all-pervasive sky.

IV-20. This dissolution he knows in truth as of the pot-space (in the infinite space). He attains (the status of) the self-sustained light of all-pervasive knowledge.

IV-21. Standing on one foot, let man do austerities for a 1000 years; but (that austerity) is less than one sixteenth of this Yoga of meditation.

IV-22. This is knowledge; this is to be known; one wishes to know all that. Where he to live (even) for a 1000 years, he would not reach the end of the Shastras.

IV-23. What should be known is just the Imperishable; (but) life is fleeting. Avoiding the labyrinths of Shastras, meditate on the Truth (alone).

IV-24. Action are endless - purification, mutterings, (of holy names), sacrifices, pilgrimage to holy places. These (are valid) only till Truth is won.

IV-25. As regards the great-souled ones, the sure cause of liberation is (the knowledge) 'I am Brahman'. The two words determining bondage and liberation are 'mine' and 'not mine'.

IV-26. The import of 'mine' binds the living being; he is liberated by that of 'not mine'. When the mind is dementalised, no longer is duality cognised.

IV-27. When dementalisation is achieved, That becomes the supreme status. Wherever, then, the mind goes, there, verily, is the supreme status.

IV-28. Thus, there, everywhere is Brahman well-established. For one who holds 'I am not Brahman' no liberation is possible; (it is as futile) as striking the sky with clenched fists or a hungry man's chewing the chaff.

IV-29. Whoso studies the Upanishad as a rule (every day) is purified by fire (as it were); by air; by the sun; by Vishnu; by Rudra. He has bathed in all sacred waters. He is versed in all the Vedas; has performed all the sacred rites taught by all the Vedas. He has ritually muttered Lacs of Itihasas and Puranas and one Lac times Rudra's (tantras). He has muttered a million times the sacred syllable, OM. He redeems ten generations of his line, past and future. He purifies the rows of diners of which he is a number. He becomes great. He is purged of the sins of Brahmin-slaughter, drink, stealth, adultery with (even a) teacher's spouse and of association with those who are guilty of these.

IV-30. That supreme Status of Vishnu spread out, like an eye, in the sky, the enlightened ones always behold.

IV-31. The wise, ever vigilant and diligent in praise richly glorify That supreme Status of Vishnu.

IV-32. OM-Truth - This is the secret teaching.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Paingalopanishad belonging to the Sukla-Yajur-Veda.

13. Paramahamsa Upanishad

Translated by Swami Madhavananda

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Peace! Peace! Peace!

1. "What is the path of the Paramahamsa Yogis, and what are their duties?" - was the question Narada asked on approaching the Lord Brahma (the Creator). To him the Lord replied: The path of the Paramahamsas that you ask of is accessible with the greatest difficulty by people; they have not many exponents, and it is enough if there be one such. Verily, such a one rests in the ever-pure Brahman; he is verily the Brahman inculcated in the Vedas - this is what the knowers of Truth hold; he is the great one, for he rests his whole mind always in Me; and I, too, for that reason, reside in him. Having renounced his sons, friends, wife, and relations, etc., and having done away with the Shikha, the holy thread, the study of the Vedas, and all works, as well as this universe, he should use the Kaupina, the staff, and just enough clothes, etc., for the bare maintenance of his body, and for the good of all. And that is not final. If it is asked what this final is, it is as follows:

2. The Paramahamsa carries neither the staff, nor the hair-tuft, nor the holy thread nor any covering. He feels neither cold nor heat, neither happiness nor misery, neither honour nor contempt etc. It is meet that he should be beyond the reach of the six billows of this world-ocean. Having given up all thought of calumny, conceit, jealousy, ostentation, arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism, and the like, he regards his body as a corpse, as he has thoroughly destroyed the body-idea. Being eternally free from the cause of doubt, and of misconceived and false knowledge, realising the Eternal Brahman, he lives in that himself, with the consciousness "I myself am He, I am That which is ever calm, immutable, undivided, of the essence of knowledge-bliss, That alone is my real nature." That (Jnana) alone is his Shikha. That (Jnana) alone is his holy thread. Through the knowledge of the unity of the Jivatman with the Paramatman, the distinction between them is wholly gone too. This (unification) is his Sandhya ceremony.

3. He who relinquishing all desires has his supreme rest in the One without a second, and who holds the staff of knowledge, is the true Ekadandi. He who carries a mere wooden staff, who takes to all sorts of sense-objects, and is devoid of Jnana, goes to horrible hells known as the Maharauravas. Knowing the distinction between these two, he becomes a Paramahamsa.

4. The quarters are his clothing, he prostrates himself before none, he offers no oblation to the Pitrus (manes), blames none, praises none - the Sannyasin is ever of independent will. For him there is no invocation to God, no valedictory ceremony to him; no Mantra, no meditation, no worship; to him is neither the phenomenal world nor That which is unknowable; he sees neither duality nor does he perceive unity. He sees neither "I" nor 'thou", nor all this. The Sannyasin has no home. He should not accept anything made of gold or the like; he should not have a body of disciples, or accept wealth. If it be asked what harm there is in accepting them, (the reply is) yes, there is harm in doing so. Because if the Sannyasin looks at gold with longing, he makes himself a killer of Brahman; because if the Sannyasin touches gold with longing, he becomes degraded into a Chandala; because if he takes gold with longing, he makes himself a killer of the Atman. Therefore, the Sannyasin must neither look at, nor touch nor take gold, with longing. All desires of the mind cease to exist, (and consequently) he

is not agitated by grief, and has no longing for happiness; renunciation of attachment to sense-pleasures comes, and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated. The outgoing tendency of all the sense-organs subsides in him who rests in the Atman alone. Realising "I am that Brahman who is the One Infinite Knowledge-Bliss" he reaches the end of his desires, verily he reaches the end of his desires.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Peace! Peace! Peace!

Here ends the Paramahamsopanishad belonging to the Sukla-Yajur-Veda.

14. Satyayaniya Upanishad

Translated by Prof. A. A. Ramanathan

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. The mind alone is the cause of bondage and liberation of the people; (the mind) attached to the objects of the senses leads them to bondage; freed from the objects it leads them to liberation. (Thus) it has been declared.

2. If that attachment of the mind of a person to the objects of the senses is directed towards Brahman, who shall not be liberated from bondage?

3. The mind (chitta) alone is worldly life; hence it should be purified with effort. As the mind is, so he becomes. This is the eternal secret.

4. One who knows not the Veda realizes not that omnipresent One (Brahman); one who knows not Brahman reaches not that supreme abode. He who realizes that the omnipresent god (Vishnu), the omniscient one, the prop of all (Vasudeva) (is himself), that sage, seer of reality, attains the state of wisdom while living (vpratvam).

5. Then (observing in the four disciplines) those Brahmanas well-versed in the Veda and untouched by desires, who ponder over the eternal supreme Brahman (realize Brahman). (A person desiring liberation) who is quiescent, self-subdued, has renounced all sensory pleasures, is forbearing, well versed in the scripture, is known as equanimous, has discarded the primary desires (for wealth, wife and progeny) and is free from the debts (to the manes, etc.,), coming to realize the Atman, shall live, observing silence, in some stage of life or other as the Kutichaka (or Paramahamsa).

6. Then entering into the final stage of life (i.e. Sannyasa) he may possess five (small) things (matras) as is proper.

7. He should possess as long as he lives (the five things, namely) a three-fold staff (of bamboo), sacred thread, garment consisting of a loin-cloth, sling and holy ring of sacred grass.

8. These fire are the things pertaining to an ascetic (of the Kutichaka order); (to all ascetics the inward possessions are five, namely, the 'a', 'u', 'm', the bindu and the nada constituting Om.) This matra (namely the five constituents) is heard in the Pranava (Brahman). Till the final exit (of the vital breath) the ascetic shall not abandon (the twofold five matras); even at death (the five external matras) shall be buried with him.

9. The sign of Vishnu (i.e. means leading to liberation) is said to be twofold, the external and the internal. If one of them is discarded (the ascetic) is without doubt fallen.

10. The threefold staff is an emblem (leading to) Vishnu; it is a means of attaining liberation by learned Brahmanas as ascetics. It is the extinction of all worldly characteristics - thus runs the Vedic teaching.

11-12. Then indeed, Oh Brahmana, there are four kinds of ascetics, namely Kutichaka, Bahudaka, Hamsa and Paramahamsa. All these bear the signs of Vishnu (i.e. they strive for liberation), wear tuft and sacred thread, are pure in mind, consider their own Self as Brahman, are intent on worship (of God) in the form of pure consciousness, practise muttering of prayers and the principal and secondary disciplines (Yama and Niyama), are of good conduct and (thus) become exalted. This is declared in a Vedic verse: The Kutichaka, Bahudaka, Hamsa and Paramahamsa ascetics are different in their way of life; all these possess the signs of Vishnu, the external and internal, which are always visible and invisible (respectively). Practising the five devotional acts (yajnas), having penetration into the Vedanta, observing the rites (appropriate to the station in life), resorting to the spiritual lore, abandoning the tree (of worldly life) but having recourse to its root-cause (namely Brahman), renouncing its flowers (of rituals) but enjoying its (true) essence, sporting in Vishnu (i.e. leading the life spiritual), delighting in Vishnu, freed (from external worship), identifying themselves with Vishnu, they realize the omnipresent Vishnu.

13. Worship during the three junctures of the day (Sandhyas) bathing according to capacity, presenting libations of water to the manes, cleansing (i.e. purifying oneself with water), waiting upon (the deities with prayers) - these five devotional acts (the Kutichaka) shall perform till death.

14. With ten Pranavas and seven mystic words (vyahritis) the four-footed Gayatri along with its 'head' is the prayer to be recited during the three Sandhyas.

15. The practice of yoga consists of the constant single-minded devoted service of Vishnu, the Guru; non-injuring by word, thought and deed is the devotional act of penance (tapoyajna).

16. It is declared that the devotional act of studying the scripture (Svadhyaya-yajna) consists of reciting the various Upanishads. The attentive reciting of Om offers the (concept of the individual) Self in the fire of the (non-dual) Brahman.

17. The devotional act of possessing spiritual wisdom (Jnana-yajna) is to be known as the very best of all yajnas. (The Paramahamsas) have Jnana (true knowledge) for the (emblematic) staff, Jnana for the tuft and Jnana for the sacred thread.

18. He whose tuft consists of Jnana and the sacred thread too of that (Jnana) has all the characteristics of a Brahmana - thus is the injunction of the Veda.

19. Then indeed, Oh Brahmana, these mendicant monks are as they appear (i.e. unclad, as when they were born). They should desire to remain as a tree, having gone beyond passion, anger, greed, delusion, false pride, pride, envy, 'mine-ness' and egotism; and having discarded honour and dishonour, blame and praise; and when cut down (like a tree) they shall not complain. Thus these wise men become immortal here (in this world) itself. This has been said in the Vedic verse: Having taken leave of his kinsmen and son with good will and not seeing them again, enduring the pairs (of opposites, heat and cold, etc.,) and quiescent he shall turn eastward or northward and proceed on foot.

20-22. (Equipped with) a (water) vessel and staff, seeing four cubits of ground alone before him, wearing sacred thread and tuft or remaining shaven-headed, having a family (of his body alone), and receiving from people alms unbegged or begged for bare sustenance' having a vessel made of clay, wood, gourd or strung leaves as originally provided, and clothed with a garment of hemp, silk, grass, a patched one, (deer-)skin or a leafy one strung or unstrung; shaving his head alone at the junction of the seasons without removing hair below and in the arm pits and never the tuft; he shall reside in a fixed place for four months (of the rainy season) during which the inward soul, the omnipresent Purusha (Vishnu) is asleep (in the milky ocean).

23. When (God, Vishnu) has risen (from sleep), the ascetic may reside in one place to carry out his work (such as study, meditation or Samadhi) for the other eight months or he may go about (as a mendicant monk). (During the journey) he may stay (for short periods) in a temple, a hut where the ritual fire is kept, the shade of a tree, or a cave, without attachment and unnoticed by the people. He shall be quiescent like fire when fuel is exhausted and he shall not give or cause trouble to any one anywhere. (On seeing one equal to or inferior to him he shall not shrink nor consider any one existing as different from himself).

24. If a person has realized that he is the Atman non-different from the universal Self, what can he wish for, and to fulfil which desire need he torture his body (by various kinds of austerities)?

25. A wise-man knowing this (truth) and thus a knower of Brahman shall have this consciousness. He shall not worry himself with many words; for it is only torturing language.

26. Having discerned the knowledge of Brahman he should wish to remain with dispassion (lit. with the innocence of the child); a sage has realized the Atman when he has the lore of Brahman and dispassion.

27. When all desires which cling to the heart have been shed, then the man becomes immortal and he enjoys the (bliss of) Brahman here (itself).

28. Then indeed, Oh Brahman, he who abandons this asceticism which is the highest spiritual life, becomes a child-murderer, a murderer of a Brahmana, a killer of an embryo, a great sinner. He, who abandons this steady life pertaining to Vishnu (i.e. the external and internal discipline in spiritual life), becomes a thief, a seducer of his preceptor's wife, treacherous to a friend, ungrateful; he is denied all (auspicious) worlds. This has been declared in the Vedic verse - A thief, a drinker of spirituous liquor, a seducer of his preceptor's wife and one treacherous to his friend get purified by expiation; (but) one who abandons the sign of Vishnu, external or internal, which he was possessing, will never be purified in spite of all his self-exertions.

29. Abandoning the sign of Vishnu-worship, external or internal, he who resorts to his stage of life or no (prescribed) stage at all, or returns (to his former way of living prior to renunciation) - to that great fool (and to people of his kind) there is no liberation seen even in tens of millions of eons.

30. Abandoning all other stages of life a wise man should live for long in the stage of life leading to liberation. There is no liberation possible to one who has fallen from the stage leading to final beatitude.

31. Having embraced asceticism, if one does not remain observing its laws, he is to be known as 'fallen from grace' (arudhachyuta) - such is the Vedic injunction.

32. Then indeed, Oh Brahmana, when (a wise man) has embraced this age old spiritual life pertaining to Vishnu and remains without transgressing it, he becomes self-controlled, worthy of being remembered as auspicious, a (true) knower of the world, a knower of the Vedanta, a knower of Brahman, omniscient, self-luminous; he becomes the supreme God Brahman, he redeems from (the misery of) worldly life his ancestors, relations by marriage, (other) kinsmen, associates and friends.

33. When a wise man renounces the world, those belonging to his family become blessed in this world, a hundred generations before him and three hundred generations after him.

34. The scripture says that a very pious mendicant monk redeems thirty generations of his family after him, thirty generations before him and thirty generations after those that follow (the first thirty).

35. The Vedic teaching is that the ancestors of (a wise man) are redeemed if he were to say that he has renounced even while his final breath remains in his throat (i.e. just before death).

36. Hence, Oh Brahmana, wise men have said that this age old lore of the Self, the discipline pertaining to Vishnu, shall not be expounded till one has oneself realized (the goal) and (that) not to one who has not studied the Veda, has not the conviction of the Self, has not freed himself from attachment, has not become pure, has not approached (to receive this of his own accord), and who has not made earnest efforts (to know them). This has been said in a Vedic verse (as well):

Once (Brahma-)Vidya approached (the god) Brahma and said: 'Guard me, I am your treasure. Do not reveal me to one who is envious, crooked or crafty. Thus shall I be of potent strength'.

37. This discipline of the Atman pertaining to Vishnu (i.e. this lore to realize Brahman) shall be revealed to a person after a careful test as to whether he is of pure conduct, attentive, intelligent, observes celibacy and has approached (the Guru of his own accord for receiving instruction).

38. With those ascetics who have been taught (the scripture) by a Guru and who do not honour him in word, thought and deed, the Guru does not dine; similarly (good ascetics) do not eat the food (from houses where the ill-mannered receive alms). Such is the (injunction of the) scripture.

39. The Guru is the supreme righteousness (Dharma); the Guru alone is the sole means (of liberation). He who honours not his Guru who gives (initiation into) the single syllable (Om which is Brahman) has all his scriptural learning, penance and spiritual wisdom oozed out as water from an unbaked clay vessel.

40. He who has supreme faith in God and the same faith in his Guru is a knower of Brahman, who reaches supreme beatitude. Such is the teaching of the Veda. Thus (ends) the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Satyayaniyopanishad belonging to the Sukla-Yajur-Veda.

15. Subala Upanishad

Translated by Dr. A. G. Krishna Warrier

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment! Let there be Peace in the forces that act on me!

LESSON ONE: THE SUBSISTENCE AND DISSOLUTION OF THE UNIVERSE

1-3. The Unqualified Brahman: They say - 'What existed?' He replied 'neither the existent nor the non-existent. From that Tamas was born; from Tamas was born Bhitadi (Prakriti - Matter), from it space, from space air, from air fire, from fire water and from water earth.

This became the Egg; which existing for just a year became two-fold - earth below and sky above.

Between was Divine Man with a thousand heads, eyes, feet and arms (Virat-purusha).

4-6. He at first created the death of all creatures, having three eyes, heads and feet, armed with an axe. Brahma was afraid - he entered Brahma himself, he created seven mental sons - they created seven Virats, the pro-creators.

His face was Brahmana, arms were made into Kshatriya, thighs became the Vaishya, Sudra was born from the feet, air and vital air (Prana) from his ear and all this is from his heart.

Thus the First Section

1. From the Apana were created Nisadas, Yakshas etc., from the Bones Mountains, from the hair plants and trees, from the forehead Rudra (of anger).

2. The breath of this great being became Rik and other Vedas, phonetics, kalpa (the manual of ritual), grammar, etymology, metre, logic, astronomy, exegetic, law, comments, glosses etc.

3. The golden light in which dwell the self, all worlds made itself into two - woman and man.

Becoming Deva created Devas, becoming Rishi created Rishis, also Yakshas etc., as well as wild as wild and domestic animals, bull and cow, horse and mare, male and female donkey, earth and the boar.

4. At the end, becoming Vaisvanara (fire), he burned (destroyed) all creatures - earth was absorbed in water, water in fire, fire in air, air in ether, ether in sense organs, they in subtle elements, they in Prakriti, Prakriti in Mahat, Mahat in Avyakta, Avyakta in Akshara, Akshara in Tamas, it in God. Then there is neither existent nor non-existent. This is the doctrine of dissolution (as given in) Vedas.

Thus the Second Section

LESSON TWO: THE FOURTH PRINCIPLE

1. In the beginning, this was non-existent. The man of wisdom does grow, meditating upon the Atman which has no birth, no rising, nor setting, unestablished, having no sound, touch, form, taste, smell, decay nor any thing bigger.

2. Without vital breath, face, ears, speech, mind, radiance, eyes, name, lineage, head, hands or feet, smoothness, blood, measurability, neither long, short nor gross, nor atomic, shoreless, beyond description, not open, nor illuminable, nor closed, without inside or outside; it neither eats nor is eaten.

3. One can achieve (realize) this only by means of truth, charity, undying austerity, celibacy, detachment with six parts. He shall observe the three, self-control, munificence and compassion. His vital airs do not depart but merge here in Brahman.

Thus the Third Section

1. In the midst of the heart, is a mass of red flesh in which is the Dahara of Lotus (in shape), blossoming in many ways like lily - there are ten holes in the heart where the vital airs are established.
2. When the (Jiva) is connected with Prana, then he sees rivers and cities of many kinds; when with Vyana, he sees Devas and Rishis; with Apana, Yakshas etc.; with Udana, the celestial worlds, gods, Skanda and Jayanta; with Samana, wealth also; with Vairambha (Prana) sees what is seen, heard, eaten and not eaten, visible and invisible.
3. Then these Nadis become hundred; from these, branch out seventy two thousand Nadis, in which the self sleeps and makes noises, in the second sheath he sleeps and sees this world and the other, hears all sounds - this they call clarity. Prana defends the body. The Nadis are filled with green, blue, yellow, red and white blood.
4. This Dahara lotus is blooming in many ways like a lily and like hair, so also the Nadis are placed in the heart. The divine self sleeps in the great sheath when there are no desires, no sleep even, there are no Devas or their worlds, Yagas, Mother, Father, kinsmen, no thieves or Brahmana-killer. All this is water - Again by the same path, he returns to wakefulness, this Samraj.

Thus the Fourth Section

1. The Supreme Being assigns places to their owners - the Nadi is their link. The eye is the owner in the body amidst the elements - what is seen in the divinity - the artery is the link. He that is in the eye, in the sun, artery, vital air, knowledge, bliss, heart's sky - he that moves inside all these is the self. Meditate on that self that is ageless, deathless, fearless and endless.
2. The ear is the owner in the body amidst the elements, (the guardians of) the quarters the deity, the artery is the link. He that is in the ear, audible objects, in the quarters etc., -- he that moves inside all this is the self. Meditate on that self who is ageless, deathless, fearless, painless and endless.
3. The nose is the owner in the body, the smellable is the elemental. The earth is the deity, the artery is the link. He that is in the nose etc., -- meditate on him.
4. The tongue is the owner of the body, the savourable is the elemental. Varuna is the deity; the artery is the link. He that is in the tongue etc., -- meditate on him.
5. The skin is the owner of the body, the touchable is the elemental, Vayu is the deity, the artery is the link. He that is in the skin etc., -- meditate on him.
6. The mind is the owner, the thinkable things are the elemental, the moon is the deity, the artery is the link. He that is in the mind etc., -- meditate on him.
7. Intellect is the owner, the cognizable is the elemental. Brahma the deity etc. He that is in the intellect etc., -- meditate on him.
8. Ego is the owner - object of the 'I' concept is the elemental, Rudra the deity - He that is the ego - meditate on him.
9. Speech the owner, utterable the elemental, fire the deity - He that is - meditate on him.
10. The mind stuff is the owner, the apprehensible is the elemental, the Jiva is the deity - meditate on him.
11. The hands are the owners, what is grasped is the elemental, Indra the deity - He that is in the hands etc., -- meditate on him.
12. The feet are the owners, the destination is the elemental, Vishnu the deity - He that is in the feet etc., -- meditate on him.
13. The male organ is the owner, the delectable is the elemental, Prajapati is the deity - He that is in the male organ etc., -- meditate on him.
14. He is the omniscient, almighty, inner ruler, source of all, waited on by all bliss but does not wait on bliss; waited on by Vedas and Shastras, but not waiting on them; whose food all this is but who is never food; agent and governor of all leadings, made of food-soul of elements, made of Prana - soul of sense-organs, made of mind; soul of thought, made of knowledge - soul of time, made of bliss - soul of dissolution.

15. There is oneness - how can there be duality - No mortality - how immortality? Not cognisant inwardly or outwardly, or both ways - not a mass of knowledge, neither knowing nor not knowing. Thus the Fifth Section

LESSON THREE

1. In The beginning there was nothing here - These creatures are born sans root and support.
- 2-3. Narayana is the eye as well as the visible, ear as well as the audible, nose and the scentable, tongue and the tastable, skin and the tactile, mind and the thinkable, intellect and its contents, ego and its field, speech and its contents, hands, feet, their fields, anus and genital - all are Narayana. Supporter, ordainer, transformer - all is He.
4. Adityas, Rudras, Maruts, Vasus, Asvins, Rik, Yajus, Sama, Mantras, Agni, oblation - all are Narayana, so also mothers, fathers etc.
5. Viraja, Sudarsana, Jita, Saumya, Amogha, Kumara, Amrita, Satya, Madhyama, Nasira, Sisura, Asura, Surya, Bhasvati are the names.
6. Roars, sings, blows, rains - Varuna, Aryama, Chandra, kala, kavi, Dhata, Brahma, Indra, Days and Half-days, moments as well as ages - all are He.
7. All this is Purusha only - the past and the future - that high place of Vishnu - the Suris (sages) look upon this always like the eye spread in the sky. The sages without mental conflict enhance its glory. This is the doctrine of liberation according to the Vedas.

Thus the Sixth Section

LESSON FOUR: THE NATURE OF THE INNER CONTROLLER

1. The unborn, sole, immortal being inside the body, whose body is the Earth and who moves inside the body unknown to the Earth, who moves inside water, as the body unknown to it, who moves inside fire unknown to it, who moves inside air unknown to it, so also inside Mind, Intellect, Ego, Chitta (mind-stuff), Avyakta (unmanifest), Akshara (imperishable), Death - He is the inner, sinless, self, divine Narayana.
2. This he (Adibrahma) imported to Apantaratas (Vishnu), Vishnu to Brahma, he to Ghorangiras who gave it to Raikva who gave it to Rama. He gave it to all living beings. Such is the doctrine of Nirvana according to Vedas.

Thus the Seventh Section

LESSON FIVE: THE SELF IN THE BODY

In this body of fat, flesh, moisture is placed this pure self of all, within the cave. The wise behold the immortal, luminous bliss, bodiless and imponderable, enshrined in this cave, the master of all, formless, massed splendour, pure, detached, divinely shining, the self that exceeds and whose form is imponderable. They behold it by sublation in this body that is as fickle as bubbles in water, empty like the plantain pith, a city in the sky, a painted wall, very much conditioned.

Thus the Eighth Section

1-14. Then Raikva asked, 'Sir, into what do all things set?' He answered 'the visible disappears in the eye, it is resolved (in the self) in the eye. The visible disappears in the sun; it is resolved in the sun. What disappears in the Virat (cosmic Man) is resolved in the self in the Virat. What disappears in the Prana is resolved in the Prana. What disappears in Vijnana (cognition) is resolved (in the self) in the Vijnana. What disappears in Ananda is resolved in Ananda (Bliss). What disappears in the Turiya is resolved in Turiya. That self is immortal, fearless, painless, infinite seedless. (All things are) resolved in that self' - so said he.

15. He who knows this seedless (Brahman) himself becomes seedless. He does not get birth and death, is not deluded, nor pierced or burned; does not tremble or get angry - they say he is the self - the burner of all.

16. This self is not got by hundreds of expositions, not by great learning, nor by reliance on intellectual knowledge, nor through power of memory, Vedas, sacrifices, austerities, Sankhya or Yoga, Ashramas, elucidation, laudation and exercises. The Vedic scholars achieve it, having become calm, restrained, withdrawn, tolerant and concentrating.

Thus the Nineth Section

Then Raikva asked, 'Sir, in what are all these established, He replied 'In the Rasatalas'. He asked 'In what are the Rasatalas woven, warp and woof?' 'In the Bhu regions'.

'In what are Bhu woven?' 'In Suvar'.

'In what are Suvar woven?' 'In Mahar'.

'In what are Mahar woven?' 'In Janas'.

'In what are Janas woven?' 'In Tapas'.

'In what are Tapas woven?' 'In Prajapati's region'.

'In what are these woven?' 'In Brahma's region'.

All the worlds are extended, warp and woof, in the Brahman, like gems in a string - Thus he spoke.

Whoever knows these worlds as extended in the self, indeed, becomes the self. This is the doctrine of Nirvana of the Vedas.

Thus the Tenth Section

LESSON SIX: THE UPWARD PATH

Then Raikva asked him, 'Sir, this mass of knowledge moving upwards, what place does he leave when departing upwards?' He replied 'In the centre of the heart is a red mass of flesh - in it a small white lotus, blooming like a lily in many ways. In its centre is a sea with a shining space in the middle. Four arteries are these - Rama, Arama, Iccha, Apunarbhava (pleasing, not pleasing, desire and not born again). Of these Rama leads to the world of merit through merit, Arama to the world of demerit through demerit. By Iccha, one reaches what one thinks of. By Apunarbhava he breaks through the sheath (Kosa) then the cranium, earth, water, fire, air, ether, mind, elements, Mahat, Avyakta, akshara, Mrityu. This Mrityu becomes one with the supreme deity. Beyond that there is neither being nor non-being, nor their combination. This is the doctrine of Nirvana of the Vedas.

Thus the Eleventh Section

LESSON SEVEN: SAMADHI

From Narayana, arose raw food (Ignorance of Atman) (at the beginning of Brahma's day); at the end of the day (the deluges) is cooked in Aditya. Flesh etc., are again cooked in the gastric fire. Eat only what is fresh, not meant for another - do not beg for it.

Thus the Twelfth Section

1. The sage should desire to be with child-like nature, which is unattached, faultless. Through silence, learning, free from obligation is got aloneness. Prajapati said, 'Knowing the great place, one should live at the base of a tree, ill-clad, friendless, alone in Samadhi desiring the self alone, having won all desired objects, desireless, desires eroded. He is not afraid of elephants, lions, flies, mongoose, snakes etc., knowing as forms of death. One should remain like a tree; he shall not become angry even when cut down, or tremble, like stone, like sky, he shall remain with truth.

2. The heart of all smells is Earth, of tastes water, of forms fire, of touchless air, of sounds ether. Avyakta is the heart of all movements, Mrityu of all Sattvas (living beings). Death indeed becomes one with the supreme Deity. Beyond it there is neither being nor non-being nor their combination - this is the doctrine of Nirvana of the Vedas.

Thus the Thirteenth Section

LESSON EIGHT

The earth is indeed the food, water is the eater; water is the food, fire the eater; fire is the food, air is the eater; air is the food, ether the eater; mind the food, intellect the eater; intellect the food, Avyakta the eater; Avyakta the food, Akshara (imperishable) is the eater, Akshara the food, Death is the eater - it becomes one in the supreme deity beyond which there is neither existence nor non-existence - this is the Vedic doctrines of liberation.

Thus the Fourteenth Section

LESSON NINE: BURNING THE PRINCIPLES (BASES)

The Raikva asked, 'Sir, this mass of knowledge, the spirit - when he departs, which does he burn?' The reply, 'He burns Prana, Apana, Vyana, Udana, Samana, Vairambha, Mukhya, Antaryama, Prabhanja, Kumara, Syena, Sveta, Krishna, Naga, also Prithvi etc., from Jagarita upto Turiya; Lokaloka, dharma and adharma; regions without the sun, without limits and light - Mrityu becomes one with the supreme deity - this is the Vedic lecture of liberation'.

Thus the Fifteenth Section

LESSON TEN: IMPARTING BRAHMAVIDYA

The secret doctrine of Subala, should not be taught to one who is not tranquil, one who is not son or disciple, one who stays for less than a year, whose family and character are unknown.

To one supremely devoted to god and so to the preceptor, these ideas reveal themselves, to the great soul!

This is the doctrine of liberation according to Vedas.

Thus the Sixteenth Section

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Subalopanishad belonging to the Sukla-Yajur-Veda.

16. Tara Sara Upanishad

Translated by K. Narayanasvami Aiyar

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

CHAPTER - I

1. Hari Om. Brihaspati asked Yajnavalkya: "That which is called Kurukshetra is the place of the sacrifice of the Devas and the spiritual seat of all beings. Therefore where should one go in order that he may cognise Kurukshetra, the place of the sacrifice of the Devas and the spiritual seat of all beings?" (To which Yajnavalkya replied): "Avimukta is Kurukshetra, the place of the sacrifice of the Devas and of the study of Brahman, because it is there that Rudra initiates one into the Taraka Brahman when Prana (life) goes out. Through this, one becomes immortal and the enjoyer of Moksha. Therefore one should always be in the midst of that place Avimukta and should never leave, O Reverend Sir, Avimukta." Thus said Yajnavalkya.

2. Then Bharadvaja asked Yajnavalkya: "What is Taraka? What is that which causes one to cross (this mundane existence)". To which Yajnavalkya replied: "Om Namo Narayanaya is the Taraka. It should be worshipped as Chidatma. Om is a single syllable and of the nature of Atman. Namah is of two syllables and is of the nature of Prakriti (matter). Narayanaya is of five syllables and is of the nature of Parabrahman. He who knows this becomes immortal. Through 'Om', is Brahma produced; through 'Na' is Vishnu produced; through 'Ma' is Rudra produced; through 'Na' is Ishvara produced; through 'Ra' is the Anda-Virat (or Virat of the universe) produced; through 'Ya' is Purusha produced; through 'Na' is Bhagavan (Lord) produced; and through 'Ya' is Paramatman produced. This Ashtakshara (eight syllables) of Narayana is the supreme and the highest Purusha. Thus is the Rig-Veda with the first foot (or half).

CHAPTER - II

That which is Om is the indestructible, the supreme and Brahman. That alone should be worshipped. It is this that is of the eight subtle syllables. And this becomes eight, being of eight forms. 'A' is the first letter; 'U' is the second; 'M' is the third; Bindu is the fourth; Nada is the fifth; Kala is the sixth; Kalatita (that beyond Kala) is the seventh; and that which is beyond these is the eighth. It is called Taraka, because it enables one to cross this mundane existence. Know that Taraka alone is Brahman and it alone should be worshipped". The (following) verses may be quoted here:

1. "From the letter 'A' came Brahma named Jambavan (the bear). From the letter 'U' came Upendra, named Hari.

2. From the letter 'M' came Shiva, known as Hanuman. Bindu is named Ishvara and is Satrughna, the Lord of the discuss itself.

3. Nada should be known as the great Lord named Bharata and the sound of the conch itself. From Kala came the Purusha himself as Lakshmana and the bearer of the earth.

4. Kalatita is known as the goddess Sita Herself. That which is beyond is the Paramatman named Sri Rama and is the highest Purusha.

All this is the explanation of the letter Om, which is the past, the present and future and which is other than these (viz.,) Tattva, Mantra, Varna (colour), Devata (deity), Chhandas (metre), Rik, Kala, Sakti and Srishti (creation). He who knows this becomes immortal. (Thus is) Yajur-Veda with the second foot".

CHAPTER - III

Then Bharadvaja asked Yajnavalkya: "Through what Mantra is Paramatman pleased and shows his own Atman (to persons)? Please tell this". Yajnavalkya replied:

1. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'A' and is Jambavan (the bear) and Bhuh, Bhuvah and Suvah; Salutation to Him!

2. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'U' and is Upendra (or) Hari and Bhuh, Bhuvah and Suvah; Salutation to Him!

3. Om. He who is Sri-Paramatman, Narayana and the Lord described by (the letter) 'M' and is of the form of Shiva (or) Hanuman and Bhuh, Bhuvah and Suvah; Salutation to Him!

4. Om. He who is Sri-Paramatman, Narayana, the Lord of Satrughna of the form of Bindu and the Bhuh, Bhuvah and Suvah; Salutation to Him!

5. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Bharata of the form of Nada and the Bhuh, Bhuvah and Suvah; Salutation to Him!

6. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Lakshmana of the form of Kala and the Bhuh, Bhuvah and Suvah; Salutation to Him!

7. Om. He who is Sri-Paramatman, Narayana and the Lord, and is Kalatita, the Goddess Sita, of the form of Chit and the Bhuh, Bhuvah and Suvah; Salutation to Him!

8. Om. He who is Sri-Paramatman, Narayana and the Lord that is beyond that (Kalatita), is the supreme Purusha and is the ancient Purushottama, the eternal, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless and the all-full - that Brahman is myself. I am Rama and the Bhuh, Bhuvah and Suvah; Salutation to Him!

He who has mastered this eightfold Mantra is purified by Agni; he is purified by Vayu; he is purified by the sun; he is purified by Shiva; he is known by all the Devas. He attains the fruit of reciting Itihasas, Puranas, Rudra (Mantras), a hundred thousand times. He who repeatedly remembers (or recites) the Ashtakshara (the eight-syllabled Mantra) of Narayana gains the fruit of the recitation of Gayatri a hundred thousand times or of Pranava (Om) a myriad of times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Narayana. He who knows this (attains) the state of Narayana).

Like the eye (which sees without any obstacle) the things spread (in the sky), the wise ever see this supreme seat of Vishnu. Brahmanas who are spiritually awake praise in diverse ways and illuminate the supreme abode of Vishnu.

Thus is the Upanishad. (Thus is) the Sama-Veda with the third foot. Hari Om Tat Sat!

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Tarasara Upanishad belonging to the Sukla-Yajur-Veda.

17. Trisikhi Brahmana Upanishad

Translated by P. R. Ramachander

Published by celestel.org

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

A Brahmin called 'Trishiki Brahmana' went to the land of Sun God and asked him, "Oh God, What is body? What is soul? What is the cause and what is Athma?" 1

The Sun God replied:

You have to realize that all this is Shiva. Because only Shiva is ever clean, who is devoid of any blemishes, and who is everywhere and for whom there is no second. He is the only one who creates everything by his light and similar to the fire appearing in different forms on different pieces of steel, he appears in different forms. If you ask, to what he gives light, the answer would be, Brahman which is denoted by the word, "Sath", and which is merged with ignorance and illusion. That Brahamam gave rise to, "that which is not clear". "That which is not clear" gave rise to, "Mahat (great)". "Mahat" gave rise to egoism. Egoism gave rise to "Five Thanmathras". That "Five Thanmathras" gave rise to "Five Bhoothas" viz earth, water, fire air and ether.

1. Ether is consciousness viz mind, wisdom, self-will, and egoism
2. Air is Samana, Udhana, Vyana, Apana and Prana which are the airs in the body.
3. Fire is ears, skin, eyes, tongue and nose.
4. The concept of water is feelings of sound, touch, view, taste and smell.
5. Earth is words, hands, legs and other physical organs.
6. Ether which is the concept of wisdom is decision, behavior and self-esteem.
7. The actions related to air are uniting, changing of places, taking, hearing and breathing.
8. The actions related to fire are the feeling of touch, sight, taste, view and sound. These also depend on water.
9. The actions related to earth are talking, giving, taking, going and coming.
10. The actions of the Prana Thanmathra (Symbolic soul) are the organs for doing work and organs for earning wisdom.
11. Egoism is limited to mind, brain and the will to do.

12. The micro aspects of the symbolic soul (Prana Thanmathra) are giving place, scattering, seeing, uniting and being firm.

These twelve are the aspects of philosophy, early concept of godliness and early concept of physical existence. Chandra, Brahma, directions, air, sun, Varuna, Aswini devas (divine doctors), Fire, Indra (king of devas), Upendra, Prajapathi and Yama (God of death) are the Gods of the organs and senses who travel like soul in these twelve aspects. 1

[Slokas 2 & 3 are not available.]

From there, Earth came in to existence, embracing one thing with the other, pervading by criss-cross connections, step by step as the result of Pancha Boothas (Five aspects of earth, air, water, fire and ether) gained life. 4

In that earth, plants, climbers, food and four types of pindas (body centers) arose. The root sections of the body are taste, blood, flesh, fat, bones, nerves and semen. 5

Some Pindas arose because of their own interaction and some Pindas arose because of the interaction of Pancha Boothas. In this that Pinda called "Anna Mayam (area of food)" is in the area of the belly. 6

In the middle of this body is the heart which is like the lotus flower with its stalk. The Gods for management, egoism and action are in there. 7

The seed for this is the thamo guna (baser qualities) pinda which is passion oriented and solidified (does not move or change). This is the world with its varied nature and is situated in the neck. 8

The inside looking happy Athma (soul) is on the summit of the head and is situated in the Parama Patha place. This is in its earth like form and shines with great strength. 9

The state of awakening is every where. The state of dream is also is there in the state of wakefulness. The state of sleep and the state of higher knowledge (Thuriya) is not there in other states. 10

Similar to the tastes pervading in all parts of a good fruit, Shiva Shakthi pervades every where. 11

Similarly all kosas (area of the body) are within Annamaya Kosa. Similar to the kosam is the soul. Similar to the soul is Shiva. 12

The living being is one with feelings. Shiva is one without feelings. The kosas are the places of feelings of living being. And they give rise to states of existence. 13

Similar to the fact that churning of water produces ripples and foam, by churning of mind several painful thoughts are produced. 14

By performing duties, the living being, becomes the slave to those duties. By forsaking them, he attains peace. He becomes one, who sees the world in southern path. 15

The living being with egoism and self esteem is indeed Sadashiva. The living being attains that type of illusion because of his company with the ignorant soul. 16

He attains hundreds of yonis (female reproductive organ) and stays there because of familiarity. Like a fish traveling in between the banks of a river, he keeps on traveling till he attains salvation. 17

Over passage of time due to the wisdom of the knowledge of the soul, he turns on the northern path and step by step goes up. 18

When he is able to send his soul power to his head and does permanent practice of Yoga, he gets wisdom. Because of wisdom, his yoga acts. 19

Once Yoga and wisdom become stable in him, he becomes a yogi. He will never be destroyed. He would see Lord Shiva in his deficiencies and will not see deficiencies in Lord Shiva. 20

To get results of yoga, it has to be done without any other thought. Without practice you will not succeed in Yoga or wisdom. The yogi will not get the results out of these also. 21

So by practice of yoga, mind and soul should be controlled. The Yogi should cut off the problems in yoga similar to the cutting of material with a sharp knife. 22

[Slokas 23 to 145 are not available.]

With pure knowledge of Athma (soul) the sensory organs should be controlled. We should always meditate on Para Vasudeva who is the greatest soul. 146

Kaivalya (salvation) is attained by the selected and sorted form of meditation on shape and form. If a yogi is able to meditate at least for a small time on Vasudeva while he is in the Kumbhaka stage of Pranayama, the sins that he has done in seven births will be destroyed. You have to understand that the portion from belly to the heart is the wakeful action. In the neck, there exists the action of the dream. In between the Jaws exists the sleep. Thuriya exists in between the eyelids. That action of synthesis with Para Brahman which is much above thuriya exists in the skull top middle called Brahmarandra. There in the foremost thuriya corner of thuriya, the soul is called Vishnu. When one meditates in the very pure Paramakasa (great ether), he should meditate on that Adhokshaja who shines for ever with the light of crores of Suns, as sitting in the lotus of his own heart. Otherwise he has to meditate on that Viswa Roopi(One who is of the form of universe), who has several forms, several faces, several planks with several armaments, several eyes which shine like crores of suns, several colours and who is peaceful and also very angry. All the mental preoccupations of a Yogi who meditates in such a manner will be completely calmed down. That Yogi who meditates on that indestructible matter which shines like God's grace in the center of the heart, on that ultimate truth which is beyond Thuriya, on that Sun who is the form of wisdom which is immeasurable and unending, on that being who is like a shining lamp in a windless place and on that being who is like the shine of unprocessed gems, would have salvation in his grip. 147-157

To that Yogi who is able to see and experience the shine of that deva with the universal macro or micro form or atleast a small portion of him in his lotus like heart, all the occult powers like Anima would be very much within his reach. 158-159

One has to understand that the realization of the universal truth of the unity of Jeevathma (Soul) and Paramathma (God) which is that "I am Brahman and Brahman is me" is the real state of Samadhi (an enlightened state of meditation where all the thought process are unified with God). That man becomes Brahman and he does not take another birth. 160-161

The one who examines such principles with detachment becomes like a fire without wood and becomes one with himself. 162

Since his mind and soul does not have anything to catch hold of (get attached), he becomes stable in the form of wisdom, and his soul melts like a piece of salt and he merges in to the sea of pure consciousness. 163

He sees the word which is a thing of passion and magic like a dream. In the natural state that Yogi stands without changing as him to himself and attains the nude form in his sleep and attains salvation. 164

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Trisikhi-Brahmanopanishad belonging to the Sukla-Yajur-Veda.

18. Turiyatita Avadhuta Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite; (Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me! Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. Now the grandfather of all people (the god Brahma) respectfully approaching his father, Adinarayana (Lord Vishnu) said, 'What is the path of the Avadhutas after the Turiyatita stage, and what is their standing?' To him replied the Lord Narayana: Wise sages consider that one who remains in the path of the Avadhuta is very rare in the world and (such sages) are not many; if one becomes (an Avadhuta) he is ever pure, he is indeed the embodiment of dispassion; he is indeed the visible form of wisdom and he is indeed the personification of the Veda (Vedapurusha). He is a (truly) great man, as his mind abides in me alone. Indeed I too abide in him. In due order, having been first a hut-dwelling ascetic (Kutichaka), he reaches the stage of a mendicant monk (Bahudaka); the mendicant monk attains to the stage of a Hamsa ascetic; the Hamsa ascetic (then) becomes the highest kind of ascetic (Paramahamsa). (In this stage) by introspection he realizes the entire world (as non-different from his Self); renouncing all personal possessions in (a reservoir of) waters, (such things as) his emblematic staff, water pot, waist band, loincloth that covers (his privities) and all ritualistic duties enjoined on him (in a previous stage); becoming unclad (lit. clothed by the points of the compass); abandoning even the acceptance of a discoloured, worn out bark garment or (deer) skin; behaving thereafter (after the stage of the Paramahamsa) as one subject to no mantras (i.e. performing no rituals) and gives up shaving, oil bath, the perpendicular mark of sandal paste on the forehead, etc.

2. He is one terminating all religious and secular duties; free of religious merit or otherwise in all situations; giving up both knowledge and ignorance; conquering (the influence of) cold and heat, happiness and misery, honour and dishonour; having burnt up in advance, with the latent influence (vasana) of the body, etc., censure, praise, pride, rivalry, ostentation, haughtiness, desire, hatred, love, anger, covetousness, delusion, (gloating) joy, intolerance, envy, clinging to life, etc.; viewing his body as a corpse, as it were; becoming equanimous effortlessly and unrestrainedly in gain or loss; sustaining his life (with food placed in the mouth) like a cow; (satisfied) with (food) as it comes without ardently longing for it; reducing to ashes the host of learning and scholarship; guarding his conduct (without vaunting his noble way of life); disowning the superiority or inferiority (of any one); (firmly) established in non-duality (of the Self) which is the highest (principle) of all and which comprises all within itself; cherishing the conviction, 'There is nought else distinct from me'; absorbing in the Self the fuel (of concept) other than the secret known only by the gods; untouched by sorrow; unresponsive to (worldly) happiness; free of desire for affection; unattached everywhere to the auspicious or the inauspicious; with (the functioning of) all senses at standstill; unmindful of the superiority of his conduct, learning and moral merit (dharma) acquired in the previous stages of his life; giving up the conduct befitting caste and stage of life (Vanaprastha); dreamless, as night and day are the same to him; ever on the move everywhere; remaining with the body alone left to him; his water-pot being the watering-place (only); ever sensible (but) wandering alone as though he were a child, madman or ghost; always observing silence and deeply meditating on his Self, he has for his support the propless (Brahman); forgetting everything (else) in consonance with the absorption in his Self; this Turiyatita sage reaching the state of the Avadhuta ascetic and completely absorbed in non-duality (of the Atman) (finally) gives up his body as he has become one with Om (the Pranava): such an ascetic is an Avadhuta; he has accomplished his life's purpose. Thus (ends) the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite;
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Turiyatitavadhuopanishad belonging to the Sukla-Yajur-Veda.

19. Yajnavalkya Upanishad

Translated by Prof. A. A. Ramanathan

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Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

1. Now King Janaka of the Videhas respectfully approached the sage Yajnavalkya and said: 'Revered Sir, expound to me renunciation'. Yajnavalkya said: Having completed the stage of a celibate student one may become a house-holder. From the stage of the house-holder he may become a forest-dweller (Vanaprastha) and then renounce. Or else he may become a mendicant monk from the stage of a celibate student or a house-holder or a forest-dweller. (There is also the provision that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is not observing vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining ritual fire at the death of his wife (Utsannagni) or one who does not maintain the ritual fire (anagnika).

2. Some (law givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, prior to a twice-born embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he helps (strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this sacrifice the three vital fluids (become strong like fire), namely the Sattva (semen), Rajas (blood) and Tamas (the dark one). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. So reciting the mantra he shall smell the fire. This is the source of fire, this vital air. '(May you) go unto fire (your source). Svaha'. Thus alone the mantra says.

3. Having procured the holy fire (from the house of a well-versed Vedic scholar) in the village he shall be directed to smell the fire as described previously. If he does not get the ritual fire he may offer oblations in the waters. For water is (presided over by) all the gods. Reciting 'I offer the oblation to all the gods, Svaha', he should tender the oblations and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat it, as this is beneficial. (Before eating the offered oblation he shall recite) the mantra of liberation (namely Om) which he shall realize as (the essence of) the three Vedas. He shall adore Brahman (Existence, Knowledge and Bliss) as that (connoted by Om). Cutting off the tuft of hair and sacred thread he shall recite thrice 'I have renounced'. (The royal sage Janaka accepted this elucidation by saying) 'Indeed, so it is, revered Yajnavalkya'.

4. (Then prompted by King Janaka) the sage Atri asked Yajnavalkya: How is one without the sacred thread (by wearing which alone he can perform rituals) a Brahmana? Yajnavalkya replied: This alone is his sacred thread (the conviction), 'That (Self-effulgent) Atman (I am)'. He shall then ceremoniously sip water (thrice with the mantra, 'Reach the sea, Svaha', having previously discarded his tuft and sacred thread). This is the method (to be adopted by those who renounce the world).

5. Then (in the case of those entitled to renunciation) the mendicant monk wearing (ochre) coloured garment, with shaven head, accepting nothing (except food for bare sustenance), pure, injuring none (in thought, word and deed), (austerely) living on alms, becomes fit for realizing Brahman. This is the path of the mendicant monks. (In the case of the Kshatriyas and others not entitled to renunciation, they may seek liberation) by the path of the brave (by courting death in the battle-field), or fast (unto death as a discipline), or enter into water (to rise no more), or enter fire or undertake the great journey (in which they collapse by exhaustion). (For those entitled to renunciation) this way has been prescribed by the god Brahma; the ascetic who has renounced the world (Sannyasin) following this path realizes Brahman. Thus (it is stated in the Vedanta). 'Thus indeed it is, revered Sir, Yajnavalkya', (appreciated the royal sage Janaka).

6. There are the well known sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Dattatreya, Suka, Vamadeva, Harita and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane.

7. Averse to others' wives and (desire to stay in) towns and discarding all these, namely, the threefold staff (bamboo), the water vessel, (the earthen plate) used for a meal, the ceremonial purification with water, the tuft and the sacred thread, internally as well as externally, in the waters reciting 'Bhuh, Svaha', (the Paramahamsa) shall seek the Atman.

8. Possessing a form as one new-born (i.e. unclad) unaffected by pairs (of opposites, such as heat and cold, pleasure and pain); accepting nothing (except alms, for bare sustenance); well established in the path of the truth of Brahman; of pure mind; receiving alms into the mouth (lit. into the vessel of the belly) at the prescribed time in order to sustain life, becoming equanimous at gain and loss (of alms), drinking water from the vessel of hand or from a water vessel, begging alms but to store in the belly; devoid of any other vessel; the watering place serving as water vessel; sheltering, equanimous at gain and loss of it, in an abode which is free from disturbance and is solitary (such as) an unoccupied house, a temple, a clump of (tall) grass (or hay stack), an ant-hill, the shade of a tree a potter's hut, a hut where ritual fire is kept, the sandy bank of a river, a mountain thicket, a cave, a hollow in a tree, the vicinity of a water fall or a piece of clean ground, without residing in a fixed abode; making no efforts (for gainful activity) and deeply intent on the uprooting of good and bad actions - such a sage who finally gives up his body in the state of renunciation is indeed a Paramahamsa. Thus (it has been declared).

9. The mendicant monk who is unclad (lit. clothed by the points of the compass), salutes none, has no desire for wife or son and is above aim and non-aim becomes the supreme God. Here there are the verses:

10. To one who has become an ascetic earlier and who is equal to him in characteristics, obeisance ought to be paid (by an ascetic) and never to any one else.

11. Even ascetics are seen who are careless, whose minds are in outward phenomenal things, are tale-bearers, eager to quarrel and whose views are condemned by the Veda.

12. If an ascetic remains in identity with the highest self-effulgent Brahman which is beyond name, etc., then to whom shall he, the knower of the Atman, pay obeisance? Then the activity (of bowing) ought not to be done.

13. (If an ascetic is convinced that) the supreme God has entered into beings as the individual Self, then he may fully prostrate on the ground before dog, outcaste, cow or donkey.

14. What possibly is charming in a woman who is a doll made of flesh, in a cage of limbs which is moved by machinery and who is a conglomerate of tendons bones and joints?

15. Are the eyes (of a woman) charming when we look at them after dissection into skin, flesh, blood and tears? Why then do you get infatuated in vain?

16. Similarly, Oh sage, is seen of the pearl necklace which shines bright (adoring women) in the onrush of the Ganga water down the shining slopes of the Meru mountain.

17. In cemeteries (situated) in remote places the same breast of a woman is eaten in due course by dogs as if it were a small morsel of food.

18. Having (attractive) tresses and putting on collyrium, women, difficult to touch but pleasing to the eyes are (verily) the flames of the fire of sin and they burn men as though they were straw.

19. Women pleasing and cruel, are the fuel for the hell-fires, that inflame even at a distance and though juicy (loveable) are devoid of moisture (flavour).

20. Silly women are the nets spread by the hunter called Cupid to entangle the bodies of men in the form of birds.

21. Woman is the bait stuck in the fish-hook at the string of evil propensity to catch men in the form of fish that are in the pond of worldly life and that are active in the mud of the mind.

22. Enough of women to me, forever, who are the strong caskets (to preserve) all gems of evil and are the chains of misery.

23. He who has a woman with him has desire for enjoyment; where is the scope for enjoyment to one who is without woman? Discarding woman is discarding worldly life; one shall be happy after abandoning worldly life.

24. A son unborn worries the (would be) parents for long; when obtained (in the womb) he gives trouble due to miscarriage or the pangs of child-birth.

25. When the boy is born there is the worry of evil planes, illness, etc., and then his propensity to evil ways. When invested with the sacred thread he does not become learned and if he becomes wise he refuses marriage.

26. In youth he takes to adultery, etc., and has (the curse of) poverty when he has a family. There is no end of worry due to a son and if he is rich he (suddenly) may die.

27. The (good) ascetic has no fickleness of hands and feet; he is not unsteady in his eyes and he is not loose with his speech; conquering his senses he becomes one with Brahman.

28. When a person of discrimination sees equality and oneness between an enemy, a prisoner and his own body, where is (the scope for) anger, as towards the limbs of one's own body?

29. If you have any anger against a wrong doer, how is it you do not have anger against anger, as it forcibly blocks (the path to) duty, wealth, love and liberation?

30. My salutation to the anger against anger, which well sets ablaze its substratum and which gives one dispassion and awakens one to one's faults.

31. Where the people are always asleep the man of self-control is wide awake; where they are vigilant, Oh wise one, the prince among the Yogins, is in deep sleep. Be convinced that there is consciousness here, that (all) this is consciousness alone and is pervaded by consciousness, that you are consciousness and I am consciousness, and all these worlds are of consciousness.

32. Ascetics should accept this, the highest position of being a Paramahamsa. Oh best of sages, there is nothing higher than this. Thus (ends) the Upanishad.

Om! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite;

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Yajnavalkyopanishad belonging to the Sukla-Yajur-Veda.

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